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# *Libère : pas de chute ?*

[critique à propos du niveau d'incompétence de certains]

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*Pour mémoire : l'auteur de cet article
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La question est redevenue d'actualité, semble-t-il. En effet, selon l'un ou l'autre auteur contemporain, à vrai dire davantage copieur qu'auteur, le pape Libère (352-366) n'aurait jamais cautionné l'hérésie, ni même excommunié saint Athanase ! --- Or, pour peu que l'on veuille bien élever son âme à l'amour sincère de la vérité, on acceptera d'examiner soigneusement, de préférence une bonne fois pour toutes, sans passion ni préjugés, si ces affirmations sont fondées ou non.

Il y a bien longtemps, j'avais déjà, en vue de faciliter au prochain une approche honnête de la réalité historique, déblayé le terrain des préventions ambiantes touchant cette question en montrant que certains avaient traité le sujet dans l'optique d'une "thèse" préétablie, notamment celle de l'infaillibilité pontificale qu'ils prenaient pour une impeccabilité tout à fait imaginaire, leur faisant rejeter d'avance comme "impensable" une caution du pontife romain à quelque hérésie que ce soit. C'était confondre également sa personne et son magistère, alors que le Concile du Vatican (I) avait pourtant bien précisé que sa définition ne portait pas sur une infaillibilité qui serait liée à la personne du pape *(de infallibilitate papae)* mais sur celle qui est liée à son magistère *(de Romani Pontificis infallibili magisterio)*. --- La nuance est de taille et d'ordre dogmatique !

Un bulletin d'ecclésiastiques dissidents de la dissidence d'Écône ("**Sodalitium**" N°17, octobre 1988, pp.19-21) évoquait à l'appui de sa "thèse" concernant le pape Libère *« le jugement unanime des auteurs »* (**sic**), mais c'était une bien pauvre unanimité (du reste aucunement établie) que de se référer seulement à quelques moralistes et théologiens, qui ne sont précisément pas des historiens, à savoir Tanquerey, Zubizzareta et Salaverri, dont les opinions ne font certainement pas toutes corps avec la doctrine catholique dogmatiquement définie, mais des lecteurs ignorants ont évidemment pu être induits à le penser.

Ce bulletin "Sodalitium" rapportait, en effet, à propos de l'historicité du fait de la chute de Libère, la "sentence" suivante du théologien Salaverri : *« Factum historice probabilius est fabulosum, vel saltem de eo minime certo constat »* (**sic**).

--- Un théologien qui sortait de son domaine pour se mêler d'histoire, afin de la "plier" à ses idées ! Cette affirmation passait facilement pour une "sentence" de l'Église dans le contexte de l'article en question, qui soutenait en effet deux alinéas auparavant, avec une confusion abusivement entretenue entre l'enseignement catholique et les propos d'un théologien incompétent en matière historique : *« L'Église semble approuver l'hypothèse du faux, ce qui innocenterait tout à fait Libère, si l'on se reporte aux écrits du pape Athanase I »* (**sic**).

Faisons remarquer pour commencer qu'il n'existe aucun pape "Athanase I". Les dates du pontificat, indiquées entre parenthèses à côté de ce nom fantaisiste, révèlent qu'il était fait allusion au pape Anastase I. La hâte dont les gens à "thèse" font preuve en voulant se mettre en vedette et triompher dans l'opinion publique leur joue des tours quant à l'exactitude de leurs références autant qu'au fondement de leur "thèse". C'était le cas ici, non seulement pour le nom du pape cité, mais encore pour ses prétendus *« écrits »* auxquels le bulletin en question conviait à se reporter. Il s'agissait d'une tromperie, puisque les lecteurs (pour la plupart ignorants de l'histoire réelle) allaient s'imaginer que ce pontife romain aurait publié des volumes entiers ou en tout cas plusieurs documents *« innocentant tout à fait Libère »* (**sic**) à propos de sa caution à l'hérésie et de l'excommunication de saint Athanase, patriarche d'Alexandrie.

En fait, en guise de nombreux *« écrits »*, il n'y a qu'une seule lettre : adressée par le pape Anastase I (399-402) à Venerius, évêque de Milan, *elle n'a même pas pour objet* l'innocence de Libère, mais le regain de l'origénisme déjà condamné. Faisant un parallèle avec le phénomène de l'arianisme, jadis condamné lors du concile oecuménique de Nicée (en 325) et s'étant rallumé par la suite jusqu'à embraser tout l'univers connu d'alors, le pontife romain allégué mentionnait, en passant, ceux qui avaient été envoyés en exil à l'époque, à savoir *« Libère, évêque de l'Église romaine, Eusèbe de Verceil, Hilaire des Gaules, sans parler des autres, que l'on aurait pu amener par choix à être crucifiés plutôt que de blasphémer le Christ Dieu, ce que proposait l'hérésie arienne, ou de dire que le Fils de Dieu, le Christ Dieu, serait une créature du Seigneur. »*

--- Du pape Libère et des autres, cette lettre d'Anastase I affirmait donc seulement qu'ils avaient été envoyés en exil et que leur état d'esprit était tel, qu'ils auraient préféré la mort au blasphème que comportait l'hérésie *arienne*. Cependant, cette lettre ne dit absolument pas s'ils ont tous persévéré dans cet état d'esprit durant leur exil, ni pourquoi il s'en est trouvé un seul parmi eux, à savoir précisément le pape Libère, qui ait pu revenir d'exil... avec la permission de l'empereur *arianisant* Constance II (337-361) qui, après avoir administré d'abord la partie orientale de l'Empire romain, en était devenu le seul maître depuis 353. L'exil du pape Libère (qui dura de 355 à 358) ne prit du reste fin que moyennant une signature (en 357) qui était compromettante pour l'orthodoxie religieuse.

D'ailleurs, quant à la nature de ladite formule de Sirmium signée par Libère (confirmée par le contenu de ses quatre lettres encycliques adressées aux évêques orientaux hérétiques, avec lesquels il se déclarait en parfaite communion, tandis que saint Athanase était explicitement réputé hors de l'Église), voici ce qu'en pensait un contemporain des faits, à savoir saint Hilaire de Poitiers : *« Perfidiam quam dicit Liberius catholicam, hi sunt qui subscripserunt »* (la perfidie que Libère dit catholique, voici ceux qui l'ont souscrite) [et il mentionne les signataires, des évêques hérétiques *ariens et semi-ariens*].

Or, ayant écrit à la rédaction de cette publication pour faire remarquer à l'auteur de l'article qu'il avait commis une erreur, un de ses confrères m'écrivit *« Dites, Monsieur, vous n'avez pas honte d'être ainsi insultant avec un abbé ?... »* (**sic**). Apparemment, on n'y acceptait aucune observation (pourtant fondée), puisque celle-ci passait d'office pour une "insulte" ! Quels gants isolants faut-il donc mettre pour s'adresser à certains ecclésiastiques sans recevoir aussitôt une décharge électrique ? --- Ensuite deux laïcs, particulièrement fanatisés contre moi, m'abreuvèrent d'insultes *(bien réelles, celles-là)*. --- Un troisième laïc, certes poli, mais plutôt venimeux, prétendit avec une condescendance particulièrement méprisante (mise par écrit) que je ne pouvais sans doute pas comprendre *la langue latine* du pape "Athanase I" (**sic**) et, voulant me faire la leçon, il souligna la phrase *« innocentant tout à fait Libère »* (**sic**) sur la photocopie d'une page de l'article en question -- comme si c'était une phrase de ce pape, dont il n'a manifestement pas plus vérifié le texte originel que le nom (inexistant) -- puis il ajouta avec morgue *« Entre catholiques, on s'entraide, c'est normal. »* (**sic**)

Avec pareille mentalité, on se meut dans un monde mental coupé de la réalité du passé *(le cas échéant, du présent)*. De cette façon, on n'atteint pas la vérité des faits établis. Au contraire : avec un discours "historique" élaboré artificiellement à partir d'une "thèse" théologique, on verse finalement dans la schizophrénie *(état d'esprit coupé du réel)*.

On arrive au même constat avec le baratin scandaleux de ces ecclésiastiques au sujet de leurs confrères *non alignés* sur d'autres points de leur "thèse". En fait, il ne s'agit pas d'une thèse académique, mais d'un ensemble de prises de position auquel ils ont donné ce titre grandiloquent et globalement abusif, probablement pour épater la galerie en se distinguant de façon publicitaire. Ainsi, à les en croire, en citant au Canon de la Messe un évêque ou un pape libéral et indigne, hostile ou trop peu favorable à la Tradition catholique, le prêtre célébrant adopterait une attitude "hérético-schismatique" *(la mention faite étant équipollée à embrasser par la même occasion les erreurs dénoncées)*. Quant aux assisants (fidèles ou autres), ils en deviendraient complices par le fait même, encourant ainsi une excommunication automatique pour s'être souillés la conscience dans le déroulement de la liturgie et avoir surtout, à l'instar du prêtre célébrant, souillé *« l'oblation pure »* (la Messe).

Ici également, on est amené à constater de l'*arrogance pédante* chez des ecclésiastiques, en l'occurrence non seulement en matière historique, mais encore en matière théologique et même proprement dogmatique, puisque selon

l'enseignement constant de l'Église catholique, la sainte Messe est le *renouvellement* (non-sanglant, mais sacramentel) du Sacrifice du Calvaire « et cette *oblation pure* est assurément celle *qui ne peut être souillée* par aucune indignité ou malice de ceux qui offrent » ainsi que l'a précisé le concile oecuménique de Trente (concilium Tridentinum, sessio XXII, 17. septembri 1562, Enchir. Denz.-Sch. N°1742 (939), *Doctrina de sacrosancto Missae sacrificio,* cap. 1 : « Et haec quidem illa *munda oblatio* est quae nulla indignitate aut malitia offerentium inquinari potest »).

--- Au lieu de faire la leçon aux autres avec un air inspiré, ces prêtres renifleurs d'hérésie feraient bien de balayer devant leur porte !

Quant à l'accusation de s'être souillé la conscience, ils assimilent indûment les célébrants mis en question à des hérétiques et à des schismatiques formels, ce qui n'est possible qu'en cas de faits publics avérés ou constatés par l'autorité ecclésiastique compétente, mais jamais en fonction d'une interprétation privée qui s'arroge un pouvoir judiciaire et implique même, en la conjecture, un procès d'intention et une présomption de culpabilité (faute grave incontestable, commise en pleine connaissance de cause et avec entier consentement). Cette évaluation sommaire les amène à identifier abusivement les participants à une Messe "una cum" à ceux qui prennent part au culte d'une autre religion, en dehors des cas de présence passive aux noces et aux funérailles (cf. Codex Iuris Canonici [1917], can. 1258, §§ 1 & 2).

Cet amalgame, qui procède soit de l'ignorance crasse, soit de la mauvaise foi d'une ignorance supine, leur permet d'envisager seulement, parmi toutes celles possibles, une seule peine qui soit censément adéquate pour ce "délit" imaginaire, à savoir l'excommunication (cf. Codex Iuris Canonici [1917], can. 2257, § 1) et celle-ci se voit, à son tour, ramenée à une seule de ses espèces, à savoir l'excommunication automatique ou par le fait même, dite excommunication *« latae sententiae »* (cf. Codex Iuris Canonici [1917], can. 2217, § 1-2° & § 2).

Admettons un instant, par pure hypothèse de raisonnement, que le prêtre commet une faute au Canon de la Messe en y citant quelqu'un qu'il ne faudrait pas y mentionner. Cela n'impliquerait *certainement pas une faute de la part des assistants*, comme l'écrit saint Augustin : « Quiconque offre n'importe où le sacrifice avec un cœur ou avec des actes tels, qu'il mérite d'être sanctionné, cause sa perte *à lui-même, non à ces bons qui reçoivent de lui les sacrements*, eux qui selon le prophète Ézéchiel regrettent et déplorent les péchés qui se commettent en leur milieu (Ezech. IX, 4), *bien qu'ils ne se séparent point de là corporellement.* En effet, à chacun Dieu rétribue selon son cœur. » (Saint Augustin, Père et Docteur de l'Église, *Contra epistolam Parmeniani,* Lib. II, cap. V, § 10 : « Quilibet ubilibet offert sacrificium tali corde vel factis, haec ut audire mereatur, perniciem *sibi* infert, *non illis bonis qui accipiunt ab eo sacramenta eadem*, qui secundum prophetam Ezechielem gemunt et moerent peccata quae fiunt in medio eorum (Ezech. IX, 4), *quamvis non se inde corporaliter separent.* Unicuique enim Deus tribuit secundum cor suum. »)

Plus loin dans le même ouvrage, saint Augustin y revient encore : « Les sacrifices des impies nuiront donc à ceux-là même qui offrent de manière impie.

Car le sacrifice, unique et le même à cause du nom du Seigneur qui y est invoqué, est toujours saint et devient aussi tel pour celui qui se sera approché afin de l'accueillir avec un cœur à l'avenant. En effet, celui qui mange et boit indignement, mange et boit un jugement *pour lui-même* (1 Cor. XVIII, 29). *On ne dit pas « pour les autres », mais « pour lui-même »*. Donc, celui qui mange et boit dignement, mange et boit la grâce pour lui-même. » (Saint Augustin, Père et Docteur de l'Église, *Contra epistolam Parmeniani,* Lib. II, cap. VI, § 11 : « Sacrificia ergo impiorum eis ipsis oberunt qui offerunt impie. Nam unum atque idem sacrificium propter nomen Domini quod ibi invocatur, et semper sanctum est, et tale cuique fit, quali corde ad accipiendum accesserit. Qui enim manducat et bibit indigne, judicium *sibi* manducat et bibit (1 Cor. XVIII, 29). *Non ait « aliis », sed « sibi »*. Qui ergo manducat digne et bibit, gratiam sibi manducat et bibit. »)

Un autre point qui suscite du scandale chez les intellectuels avertis du monde entier, c'est *le crime de faux* commis par ces abbés et par d'autres, qui citent de façon sélective un document historique, à savoir la bulle *Cum ex apostolatus officio* du pape Paul IV (15 février 1559). Ce pontife romain avait enseigné que n'importe quel ecclésiastique, prélat, évêque, cardinal ou même pape, qui se serait avéré schismatique ou hérétique *avant son élection* rendrait celle-ci, par le fait même, invalide, et qu'il ne faudrait donc pas reconnaître son autorité, celle-ci n'ayant de réalité, dans le Christanisme, qu'en fonction de la doctrine de foi qui est normative. Le pape Paul IV enseignait aussi qu'un ecclésiastique, prélat, évêque, cardinal ou même pape, une fois légitimement élu et parfaitement orthodoxe au moment de son élection, garde néanmoins sa liberté et peut donc *par la suite* éventuellement aussi dévier de la foi ou apporter sa caution au péché et à l'erreur (soit même au schisme et à l'hérésie).

Les faussaires en question font certes pompeusement référence à ce document, mais tout en omettant significativement la fin de son § 6, en tout cas dans sa traduction : *« liceatque omnibus et singulis sic promotis et assumptis, si a fide antea non deviassent nec haeretici fuissent, neque schisma incurrissent aut excitassent vel commisissent »* (= et cela vaut pour tous et chacun de ceux ainsi promus et élevés, même si auparavant ils n'avaient pas dévié de la foi ni été hérétiques, ni encouru ou excité ou commis un schisme). --- L'omission de cette fin du § 6 de la bulle *Cum ex apostolatus officio* du pape Paul IV (15 février 1559) n'est pas une distraction de la part des intéressés, mais relève d'une volonté bien arrêtée de faire coller ainsi une bulle pontificale avec un aspect de leur "thèse" : en effet, selon eux et en raison de leur *mauvaise compréhension* du dogme de l'infaillibilité du *magistère* pontifical, qu'ils confondent avec le comportement censément "infaillible" de la *personne* investie du pontificat, à partir du moment où il a consenti à son élection, aucun pape n'aurait jamais pu cautionner le péché ou l'erreur dans le passé, mais comme il leur semble que c'est bien le cas aujourd'hui, ils en concluent qu'aucun pape n'a pu être légitimement élu depuis le concile Vatican II ou même bien avant cela, suivant les nombreuses hérésies formelles qu'ils croient découvrir çà et là.

Rappelons que les faussaires de documents ecclésiastiques, en l'occurrence pontificaux, sont frappés d'excommunication ou d'une autre juste peine en

fonction de la gravité du délit (Code de droit canonique [1917], can. 2360 ; [1983], can. 1391).

Apparemment, ces abbés supposés "de bonne foi" (?) sont tout aussi ignorants du droit canonique, de la théologie et de la patristique que de l'histoire !

Mais dans quel séminaire ont-ils donc "étudié" ?

Après avoir lu ce que je viens d'écrire, un de ces ecclésiastiques (ou un laïc fanatisé parmi leurs suiveurs) va peut-être réagir encore en rétorquant *avec humeur*, au lieu de fournir la réfutation dont il est radicalement incapable et qui est d'ailleurs impossible à fournir : *« Dites, Monsieur, vous n'avez pas honte d'être ainsi insultant avec un abbé ?... »* (**sic**).

--- En la conjecture et en d'autres occasions où ils se dressent sur leurs ergots, **ils passent de l'objet au sujet afin d'éluder le problème**. Pour eux et leurs semblables, tout tourne en effet autour de leur personne, devant laquelle il faudrait rester bouche bée d'admiration, comme devant un paon qui déploie sa queue en éventail. Ils n'acceptent aucune proposition de correction pour leurs erreurs *avérées*.

Pourtant, le pape saint Pie X enseignait : *« Le premier devoir de la charité n'est pas dans la tolérance des convictions erronées, quelque sincères qu'elles soient, ni dans l'indifférence théorique ou pratique pour l'erreur ou le vice où nous voyons plongés nos frères, mais dans le zèle pour leur amélioration intellectuelle et morale, non moins que pour leur bien-être matériel. »* (Lettre apostolique du 25 août 1910, au § 24).

Si l'on veut prendre ce devoir au sérieux, il n'est pas rare que l'on se fasse mal voir. Du reste, il n'est pas fréquent qu'un ecclésiastique reconnaisse ses fautes, sauf de façon liturgique comme tout le monde. Pourtant, il y a des exceptions. Ainsi, le dominicain Michel Louis Guérard des Lauriers qui s'était fait sacrer évêque. Il avait précédemment élaboré toute une théorie comportant, outre les erreurs mentionnées ci-dessus concernant l'*oblatio munda*, une distinction *materialiter/formaliter* arrachée à la compréhension scolastique de ces termes pour en faire une désignation portant sur la personne des papes et l'actualité de leur juridiction.

Quelques mois avant sa mort (survenue le 27 février 1988), ayant reçu de ma part (aux bons soins d'un ami suisse) une étude fouillée démontrant ses aberrations [en fait, un "mémo" comportant les références à des publications à consulter qui étaient - quant à elles - fouillées, comme l'opuscule *De Ente et Essentia* de saint Thomas d'Aquin et l'ouvrage *Matière et forme* de Mgr Albert Forges], l'intéressé reconnut expressément à ce correspondant :
*« Cher Monsieur,*
*J'ai trouvé, en arrivant ici, votre envoi et votre lettre. MERCI.*
*Je conserve donc, au moins provisoirement (vous me direz), l'étude de A. Denoyelle.*
*En ce qui me concerne personnellement, je souscris à toutes ses conclusions. Son étude est excellente !*
*Maintenant, je crois que ma thèse contient des erreurs théologiques énormes.*

*En fervente union, au service de la Vérité et dans la prière.*
*M. L. G. des Lauriers, O.P. »*

Il est mort sans avoir eu (ou pris) le temps de se rétracter publiquement (et, si d'aventure il l'a fait, on n'en sait rien).

Voici le texte originel scanné.

Néanmoins, les adeptes de sa "thèse" n'en tiennent pas compte, car celui qui "ose" faire des remarques est réputé "insultant" tantôt pour leur *gourou*, tantôt pour leur "dignité" sacerdotale, dans laquelle ils se drapent mélodramatiquement. Ensuite, terriblement vexés d'avoir été contrés dans leurs idées aberrantes, ils organisent leur petite vengeance par la conspiration du silence ou en frappant à l'occasion leur "contradicteur" par de l'ostracisme, ameutant même volontiers contre lui des gens ignorants, confidentiellement informés de son "impolitesse" à saveur nettement "hérético-schismatique" (**sic**). Dans le meilleur des cas, ceux-ci s'interposent avec muflerie dans la conversation privée que vous avez avec autrui, ils redressent le menton en vous toisant avec un air qui fait penser à un superbe chameau dédaigneux et puis, se faisant volontiers provocateurs, ils vous tournent ostensiblement le dos en public afin de vous marquer leur mépris. --- *Ce n'est pas un argument philosophique ou théologique !*

Sous ce rapport, ils font donc exactement ce que faisaient jadis (et font encore) les modernistes, dénoncés et condamnés par le pape saint Pie X, qui faisait notamment observer à leur sujet dans son encyclique "Pascendi Dominici gregis" (8 septembre 1907) : *« Les modernistes assaillent avec une extrême malveillance et jalousie* (summa malevolentia et livore) *les catholiques qui luttent vigoureusement pour l'Église. Il n'y a aucune sorte d'injures dont ils ne les offensent, mais l'accusation d'ignorance et d'entêtement est la préférée. S'ils redoutent l'érudition et la vigueur d'esprit de ceux qui les réfutent, ils chercheront à les réduire à l'impuissance en organisant la conspiration du silence. Cette façon d'agir avec des catholiques est d'autant plus blâmable que, dans le même temps, sans fin ni mesure, ils exaltent avec des louanges incessantes tous ceux qui se mettent de leur bord. »* (§ 60)

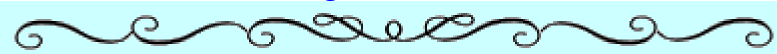
La mentalité de ces "traditionalistes" est la même.

--- Oui, au lieu de vouloir faire la leçon aux autres, ils feraient décidément bien de balayer devant leur porte !

Voici un extrait de l'ouvrage de Mgr Albert Forges, qui devrait normalement mettre fin à l'arrogance pédante de gens incompétents :

Precisiamo che articoli, recensioni, comunicazioni, eventi, appuntamenti... e quant'altro vengono da noi pubblicati non in base ad una adesione ideologica o morale, **ma solo se ce ne viene fatta esplicita richiesta** (anche con una semplice comunicazione fatta alla nostra Redazione a scopo di pubblicazione), pur rimanendo noi liberi di soddisfare o meno i desiderata.

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# SCOOP!!!

## MGR GUERARD DE LAURIERS E MGR MCKENNA NON ERANO SEDEVACANTISTI

## di *Lisa Zuccoli*

Vedere anche, della stessa autrice:
https://youtu.be/LxMTV4iCdCc
https://youtu.be/GwcyohItDeA
https://youtu.be/16-_8-Q38pI

**Pubblichiamo l'articolo di Lisa Zuccoli, che ha il pregio di documentare l'enorme confusione e l'immane disastro causato dal Concilio Vaticano II e da certa scomposta opposizione ad esso.**

**La deleteria democrazia è entrata in Vaticano con i suoi organi collegiali, mai istituiti da Cristo, con le varie conferenze episcopali... diocesane e parrocchiali, spesso indipendenti e ostili fra di loro e con Roma. Ma ancor più deleteria è la democrazia delle idee che oggi impera nella Chiesa: tutti, fedeli o eretici o miscredenti, si credono in diritto di dire la propria e tutti si credono portatori di verità: veramente *tot caput tot sententia!***

**E la stessa confusione regna nel campo tradizionalista.**

**Prima si poteva dire *Roma locuta est, causa finita est*, ma oggi Roma è muta, anzi *vuole* essere muta, per cui la colpa principale di tanta confusione è sua.**

**La Zuccoli illustra bene la confusione e le contraddizioni dei suoi attori, ma arriva a delle conclusioni che noi non sempre possiamo condividere: il nostro principale dissenso lo abbiamo evidenziato nelle note.**

*Grassetti, colori, parentesi quadre, sottolineature, corsivi e quanto scritto nello spazio giallo sono generalmente della Redazione*

Colore di fondo per quanto scritto da
Lisa Zuccoli (autrice):
Antthony Cekada:
Padre Meramo:
Clarence Kelly:
Redazione Salpan:

Negli ambienti della Tradizione Cattolica è molto celebre lo studio teologico del Reverendo Anthony Cekada relativo alle consacrazioni di Monsignor Ngô Đình Thục

(*The Validity of the Thuc Consecrations*, Rev. Anthony Cekada, *Sacerdotium 3*, Spring 1992

Si tratta di un testo del 1992 che sostiene la validità del lignaggio episcopale del Padre francese Don Guerard de Lauriers e dei Padri messicani Adolfo Zamora y Hernández e Moisés Carmona y Rivera.

Dal momento che (quasi) tutta la genealogia di Vescovi cattolici sedevacantisti che attualmente operano negli Stati Uniti e in Europa deriva da queste tre linee episcopali, la tesi di Cekada è fondamentale per difendere la loro pretesa "cattolicità".

Il Reverendo Anthony Cekada è un teologo autorevole: ha studiato presso il Collegio del Seminario cattolico di S. Francesco a Milwaukee, laureandosi in teologia nel 1973. Nel 1975 è entrato nel seminario internazionale San Pio X, in Svizzera, ed è stato ordinato sacerdote cattolico romano da Monsignor Marcel Lefebvre.

Dopo la sua ordinazione, il Padre Cekada ha insegnato ai seminaristi del St. Joseph's House of Studies in Michigan e del St. Thomas Aquinas Seminary in Connecticut. Per 10 anni, dal 1979 al 1989, è stato editore della rivista *The Roman Catholic*. Nel 1983 insieme ad altri otto sacerdoti, ha lasciato la Fraternità di Monsignor Lefebvre per fondare, alcuni anni dopo, la Società San Pio V, diretta dal Padre Clarence Kelly.

Nel 1989 il Padre Cekada si è separato anche dalla San Pio V, e da allora ha dedicato la maggior parte del suo tempo alla ricerca e alla scrittura: la sua vasta bibliografia comprende studi sulla validità dei nuovi riti sacramentali e sugli errori del Vaticano II e dei papi post-conciliari, trattati di diritto canonico, rubriche liturgiche, formazione seminaristica, questioni di teologia morale e pastorale, controversie negli ambienti tradizionalisti, eccetera; il suo libro *The Problems with the Prayers of the Modern Mass* **(Tan Books & Pub, June 1991)** ha venduto 15.000 copie ed è stato tradotto in francese, italiano, tedesco e olandese.

Se molti cattolici tradizionalisti sono a conoscenza dello studio del Padre Cekada del 1992 relativo alle consacrazioni di Monsignor Thuc, solo in pochi hanno letto integralmente *Two Bishops in Every Garage* **("Due Vescovi in ogni garage")**, un articolo che Cekada aveva pubblicato sullo stesso argomento nel gennaio del 1983, pochi mesi prima di lasciare la Fraternità San Pio X.

Se consideriamo autorevole lo studio di Cekada nel 1992, allora dobbiamo riconoscere la stessa autorevolezza a quello del 1983, pubblicato nel periodo in cui era editore della rivista *The Roman Catholic*; il fatto sorprendente è che i due testi, sebbene scritti dallo stesso autore a pochi anni di distanza, sostengono due tesi diametralmente opposte.

Il testo dell'83 inizia con una breve biografia dell'Arcivescovo vietnamita, di cui facciamo qui una sintesi:

Mons. Ngô Đình Thục si trovava a Roma per partecipare al Concilio Vaticano II quando a Saigon scoppiò la rivoluzione comunista e suo fratello Ngô Đình Diệm, all'epoca presidente del Vietnam, fu assassinato insieme al resto della famiglia. Dopo il Concilio Thuc voleva ritornare alla sua Sede Arcivescovile di Hue (dove tra l'atro possedeva vaste proprietà agricole e boschive), ma il nuovo governo sud-vietnamita gli rifiutò il permesso.

Rimasto in Italia, il Vaticano gli concesse il titolo onorifico di Arcivescovo titolare di Bulla Regia (nel 1968), ma più che altro lo trattò come un reietto. Gli tagliarono l'accesso alle concessioni di legname e alle piantagioni di gomma che possedeva in Vietnam, e la sua vita fu quella di un esiliato prossimo al congedo. Da qui in avanti riportiamo il testo di Cekada:

*[Mons. Ngô Đình Thục] trascorse un po' di tempo nell'abbazia cistercense di Casamari, vicino a Roma, e infine trovò un impiego da assistente parroco nella cittadina di Arpino, dove diceva messa, ascoltava le confessioni e si occupava di catechesi.*

*Poco prima del Natale del 1975, un sacerdote apparve ad Arpino senza essersi fatto annunciare. Mons. Ngô riferisce le sue parole:*
*" - Sua Eccellenza [disse il sacerdote], la Santa Vergine mi ha inviato per condurla immediatamente in Spagna, dove le chiede di compiere un servizio per lei. La mia macchina è pronta alla porta della canonica, se partiamo immediatamente saremo lì a Natale. - Stupito da questo invito, dissi: - Se è un servizio richiesto dalla Santissima Vergine, sono disposto a seguirti fino alla fine del mondo -"* **("*Autobiographie de Mgr. Pierre Martin Ngo-dinh-Thuc*", Einsicht, French ed., Aug. 1982, p. 85)**

*IL FIASCO DI PALMAR*

*Il viaggio in auto di 3 giorni portò Mons. Thuc a Palmar de Troya, un paese spagnolo a 50 chilometri a sud di Siviglia dove dal 1968 circolavano storie di apparizioni. Tra i primi entusiasti ''era un giovane di nome Clemente Domínguez Gómez, che aveva organizzato gruppi di preghiera e fondato una cappella nel piccolo centro.*

*Presto Domínguez dichiarò di aver ricevuto le stimmate, non da Dio, ma da Padre Pio. Cominciò a diffondere i "messaggi" che riceveva dalle apparizioni al ritmo di due o tre a settimana. I credenti ricevevano bollettini celesti su ogni cosa, dalla situazione di Paolo VI (un "prigioniero del Vaticano che era stato sostituito da un sosia") al colore dei calzini che dovevano usare. Clemente Domínguez riceveva persino messaggi che gli dicevano quando radersi la barba.*

*Quando Mons. Ngô giunse a Palmar, Clemente Domínguez chiese al prelato di ordinare sacerdote lui e diversi altri laici, e poi di consacrare vescovo lui e alcuni altri. Se Mons. Ngô avesse avuto dei dubbi, essi scomparvero quando Domínguez disse che Paolo VI gli era apparso in "bilocazione" per dare la sua approvazione al progetto.*

*Facciamo una pausa per considerare ciò che il signor Domínguez stava dicendo: la Santissima Vergine e Paolo VI (in "bilocazione") avevano entrambi chiesto a un vescovo cattolico di ordinare al sacerdozio dei laici (***laici che il vescovo aveva appena conosciuto e che non avevano fatto nessuno studio ecclesiastico***), e poi di consacrarli vescovi, il tutto nel giro di tre settimane. In una situazione in cui chiunque altro avrebbe riso rifiutando una proposta tanto assurda, Mons. Thuc dimostrò una totale mancanza di buon senso, e accettò.*

*Nella notte tra il 31 dicembre e il 1° gennaio, il prelato 78enne ordinò cinque laici al sacerdozio: Clemente Domínguez, Manuel Alonso, Louis Moulins, Francis Fox e Paul Fox. L'11 gennaio 1976, Mons. Ngô consacrò vescovi Dominguez e Alonso e ordinò altri tre sacerdoti. Si dice che la cerimonia fu condotta in modo altamente irregolare – per esempio che la consacrazione fu eseguita senza messa, in violazione alle rubriche del Pontificale Romano.*

*"Einsicht", una rivista tedesca che supporta Mgr. Ngô, ha dichiarato di recente: "Mons. Thuc consacrò i primi cinque vescovi (di Palmar) dopo un'attenta valutazione, per assicurare la continuità della Chiesa Cattolica. Già allora, come anche oggi, Mons. Thuc lo ha dichiarato espressamente. La rivista "Einsicht" aveva già accolto vivamente [sic] queste consacrazioni. L'atteggiamento di Mons. Thuc non soltanto non è riprovevole, ma è anche altamente lodevole! In nessun modo può essere*

*rimproverato per le consacrazioni di Palmar."*
**(Dr. Kurt Hiller. "*The Case 'Barbara'*," *Einsicht*, English ed., Aug., 1982, p. 26)**

*Alla luce dei fatti, ogni commento sul testo è superfluo.*

*Due settimane dopo il 28enne Domínguez consacrò altri tre vescovi. "E questo è solo l'inizio", si vantò con un giornalista. "Continueremo a ordinare sacerdoti e consacrare vescovi per diffondere il lavoro di Palmar ovunque".*

*Fu fedele alla sua parola. Ora ci sono centinaia di "vescovi" di Palmar - Domínguez ha persino consacrato un ragazzo di 16 anni. Dopo la morte di Paolo Vl* **(il 6 agosto del 1978)**, *Domínguez* **(che aveva perso la vista in un incidente stradale il 29 maggio 1976)** *si autodichiarò papa.*

*Il 13 gennaio 1976, Mons. Ngô ha rilasciato una dichiarazione a difesa delle sue azioni in cui afferma:*

*"Siamo tornati ai tempi apostolici in cui i primi apostoli si dedicavano a predicare e ordinare senza fare riferimento al primo papa, San Pietro".*
**(Citato in "*Palmar de Troya. Light of the World*." pamphlet, n.d., p. 3)**

*È possibile che si sia dimenticato della miracolosa "bilocazione" di Paolo VI.*

*Ma poi Mgr. Ngô ci ripensò. Il 7 settembre 1976 andò a Roma per riappacificarsi con il Vaticano. "L'Osservatore Romano" riporta il risultato dell'udienza:*

*"Resosi conto della gravità dei fatti, il prelato ha deplorato e ripudiato ciò che ha fatto e ha cercato di impedire ulteriori abusi. Per questo si è messo umilmente a disposizione dell'autorità ecclesiastica, affrettandosi a domandare al Santo Padre l'assoluzione dalla scomunica subita e a chiedere perdono 'per il grande scandalo dato ai fedeli e per l'immenso danno causato alla Chiesa nel mettere in pericolo la sua unità'.*

*"Poi ha subito scritto a Clemente Domínguez Gómez esortandolo nel nome di Nostro Signore a seguire il suo esempio sul cammino della penitenza per ottenere l'assoluzione, e avvertendolo allo stesso tempo di non procedere a ulteriori ordinazioni, 'al fine di non lacerare il Corpo Mistico di Cristo' ".*
**(*L'Osservatore Romano*, English ed. Oct. 7, 1976, p. 5)**

*CONNESSIONI "VETERO-CATTOLICHE"*

*Comunque il suo ripensamento durò poco. Mons. Ngô si trasferì presto a Tolone, in Francia. Qui nel 1979 elevò all'episcopato (per l'ennesima volta) Jean Laborie, capo di una setta scismatica di Vetero-cattolici, la "Chiesa Latina di Tolosa". Ordinò anche un altro vetero-cattolico di Marsiglia di nome Garcia, e un ex detenuto di nome Arbinet che in seguito divenne "vescovo" di Palmar.*

[Fino qui il testo di Cekada; ora apriamo una parentesi per completare in modo dettagliato l'elenco delle consacrazioni Vetero-Cattoliche secondo quanto riportato dal Padre Clarence Kelly nel suo articolo: *The Mental State of Archbishop Thuc* **(pubblicato in "The Bulletin", Oyster Bay, N.Y., January 1994)**:

Il 10 luglio del 1976 Monsignor Thuc consacrò Comte de Labat d'Arnoux, che secondo il Padre Barbara era un eretico e un apostata; l'8 febbraio del 1977 consacrò Jean Laborie, capo di una setta Vetero-cattolica e noto omosessuale, che tra l'altro, sempre secondo il Padre Barbara, era stato già consacrato almeno altre tre volte (ma forse addirittura cinque);

Il 19 marzo del 1977 consacrò Claude Nanta; nello stesso periodo (in data non precisata) consacrò García, un vetero-cattolico di Marsiglia, e anche un ex galeotto di nome Arbinet, che poi entrò nella Chiesa Palmariana;

Nel 1981 consacrò Roger Kozik e Michel Fernández (che erano stati precedentemente consacrati da un vescovo di Palmar nel 1979, e ordinati sacerdoti tre volte: la prima dal vescovo vetero-cattolico Jean Laborie, la seconda dal vescovo vetero-cattolico André Enos, e la terza da un vescovo di Palmar);

Il 25 settembre del 1982 consacrò il vetero-cattolico "vescovo-abate" della "Unione delle Piccole Chiese Cattoliche" Christian Datessen (che era stato precedentemente consacrato dal vescovo vetero-cattolico André Enos il 10 settembre del 1981).

In data non precisata poi consacrò anche gli eretici Pierre Salle, Jean Olivieres de Mamistra, Patrick Broucke de Tralles, Philippe Miguet e Michel Main.

A proposito di queste consacrazioni di scismatici ed eretici vetero-cattolici di Tolosa e Marsiglia, il Padre Meramo ha commentato: "come se ciò non bastasse, non risulta nemmeno che prima di consacrarli abbia chiesto loro di abiurare". **(P. Basilio Meramo, *Hechos que dan mucho que pensar sobre la cordura de Mons. Ngo dinh Thuc*, Bogotá, 11 de Marzo de 2018).**

Chiudiamo la parentesi e ritorniamo all'articolo del Padre Cekada ] :

*Ma le attività di Mons. Ngo non si limitarono alle consacrazioni e alle ordinazioni di scismatici. Un bollettino francese che lo sostiene afferma che il 15 aprile del 1981, Giovedì Santo, concelebrò la nuova messa con Mons. Barthe, Vescovo di Tolone. L'autore spiega:*

*"Disse che era perché quel giorno il Vescovo non poteva celebrare da solo... Ma poi spiegò che fu una falsa concelebrazione perché non aveva ricevuto la comunione, e quando un sacerdote non si comunica non c'è Messa."* **(Rene Rouchette, "*Mise au point au sujet du sacre de Mgr. Guérard des Lauriers*", *Lettres non-conformistes*, no. 28, Apr., 1982, p. 5)**

*A parte il fatto che la simulazione di un sacramento è un peccato molto grave, la giustificazione di Mons. Ngo pone anche dei dubbi riguardo alla sua comprensione della teologia sacramentale.*

[Apriamo qui una seconda parentesi per aggiungere a questo proposito il commento del Padre Clarence Kelly:

"**Simulazione di un sacramento**

"Nel 1981 l'Arcivescovo Thuc ha concelebrato la nuova messa con il Vescovo *Novus Ordo* di Tolone, Francia. Tre settimane dopo, ha consacrato il Padre Guérard des Lauriers. Secondo il Padre Cekada, l'Arcivescovo Thuc si è scusato per aver concelebrato la nuova messa, dicendo, tra le altre cose, che aveva solo fatto finta di dire la messa; quindi ha simulato la celebrazione della messa. La simulazione di un sacramento 'consiste nel compiere l'azione sacramentale senza l'intenzione di conferire il sacramento, anche se altri pensano che il sacramento venga amministrato'. **(Rev. Heribert Jone, O. F. M. Cap., J. C. D., *Moral Theology*, Westminster, Maryland, The Newman Press, 1962, p. 318)**

"Simulare un sacramento significa fare i gesti senza mettere la propria intenzione. La simulazione invalida il sacramento. È anche un peccato mortale di sacrilegio. È qualcosa di così serio che fingere un sacramento non è consentito nemmeno per salvarsi la vita. Il Reverendo Jone dice:

" '**La simulazione di un sacramento non è mai consentita, nemmeno per salvare la propria vita**'. **(Ibid.)**

**Simulazione = Invalidità**

"Se l'Arcivescovo Thuc ha simulato di celebrare la Messa, allora la Mmessa è stata

invalida. Allo stesso modo, se avesse simulato una consacrazione episcopale, così come secondo il Padre Cekada ha simulato di dire la Messa, questa sarebbe stata una consacrazione invalida. Nessun vescovo sarebbe stato consacrato, anche nel caso in cui lui fosse stato in pieno possesso delle sue facoltà".
**(Clarence Kelly, *The Mental State of Archbishop Thuc*, Op. cit.)**

Chiudiamo la parentesi e ritorniamo all'articolo del Padre Cekada ]:

PADRE GUERARD

*A questo punto entra in scena un domenicano francese, il padre M. L. Guérard des Lauriers, OP. Il Padre Guérard ha avuto un ruolo importante nella stesura dell' "Intervento Ottaviani" e gode di una buona reputazione come teologo e filosofo. È stato anche professore ospite nel seminario dell'Arcivescovo Lefebvre a Ecône, in Svizzera, dove ha tenuto corsi di Mariologia e Novissimi. Il suo ultimo anno accademico è stato il 1976-77.*

*Dopo il suo soggiorno a Ecône, il Padre Guérard ha prodotto una serie di studi (sconosciuti in questo paese) su una questione teologica caldamente discussa nei circoli cattolici tradizionali, ossia: se Giovanni Paolo II è un papa legittimo che governa ingiustamente, e al quale quindi si deve resistere, oppure se è un papa illegittimo perché essendo un eretico manifesto non può detenere l'ufficio. Padre Guérard optò per la seconda possibilità – in un certo senso.*

*Seguendo la logica avrebbe dovuto elencare le dichiarazioni di Giovanni Paolo II per confrontarle con gli insegnamenti del Magistero e sostenere che sono eretiche, e quindi dimostrare che secondo i canonisti un papa eretico può perdere l'ufficio.*

*Invece il Padre Guérard si addentrò in un fitto sottobosco di oscure speculazioni filosofiche e dopo centinaia di pagine ne emerse con la conclusione che Giovanni Paolo II sarebbe papa "materialmente, ma non formalmente". I limiti di spazio ci impediscono di ricapitolare le argomentazioni e spiegare in dettaglio le conclusioni del suo studio: in sintesi possiamo dire che, secondo lui, Giovanni Paolo II è papa in un certo senso, e che in un altro senso non lo è* **(1)**.

**(1)** Conclusione assurda, se non di comodo, infatti Giovanni Paolo II o è Papa o non lo è! Tertium non datur.

*Per quanto riguarda la Nuova Messa, il Padre Guérard ritiene che sia invalida; eppure il 7 maggio del 1981, soltanto tre settimane dopo avere pubblicamente concelebrato la Nuova Messa, Mons. Ngô consacrò Vescovo il Padre Guérard nella piccola stanza di una casa di Tolone. Sei sacerdoti francesi, che erano stati ferventi sostenitori delle teorie del Padre Guérard ed erano strettamente coinvolti nella pubblicazione della sua rivista, si dissociarono da lui.*

*"FACILMENTE INFLUENZABILE"*

*Le azioni di Mons. Thuc dal 1975 in poi non ispirano molta fiducia, sia riguardo alla sua capacità di giudizio che alla sua prudenza: la questione di Palmar, le promesse fatte al Vaticano e poi non mantenute, le implicazioni con i vetero-cattolici, l'atto di concelebrare la nuova messa (dichiarando poi che si era trattato di una simulazione…), e subito dopo di consacrare qualcuno che crede che la nuova messa sia invalida. Sebbene a tutti sia concesso qualche errore, bisogna tuttavia riconoscere che le azioni di Mons. Thuc sono oggettivamente molto gravi – e per un vescovo con la sua esperienza pastorale e il suo brillante percorso accademico in teologia, filosofia e diritto canonico, sono ingiustificabili.*

*Ma esiste una spiegazione "soggettiva"? Un bollettino che supporta Mons. Ngô lo descrive come un "timido asiatico che è stato facilmente influenzato", e continua:*

*"Rendiamoci conto che Mons. Ngô, fisicamente e psicologicamente logorato, cerca solo un po' di pace e di tranquillità. Va notato che questo prelato ha maturato dei complessi, e che l'età non aiuta le cose."* **(Rouchette, op. cit.)**

*Ricordiamoci che i suoi fratelli sono stati assassinati, il suo paese è stato conquistato dai comunisti, gli hanno tolto la sua sede episcopale e le sue vaste proprietà finanziarie, è stato ridotto in povertà e trattato come un reietto dal Vaticano. Mons. Lefebvre, che conosceva Mons. Ngô, ha osservato che non si era mai ripreso dalla morte dei fratelli. Tutto questo, combinato con l'età avanzata, forse ci dà una sorta di spiegazione per il suo comportamento;* ***forse, dopo anni di rifiuto, voleva semplicemente essere accettato da qualcuno e terminare i suoi giorni in pace.***

*UNA CASA CON "EINSICHT"*

*A un certo punto, in concomitanza con la consacrazione del Padre Guérard, Mons. Ngô si associò a (o cadde sotto l'influenza di) un'altra organizzazione che aveva bisogno del suo ministero episcopale. Si trattava di un gruppo di cattolici di Monaco, in Germania, chiamato "The Circle of Friends of the Ave Maria, Group of Una Voce", che sponsorizzava alcuni centri di Messa e pubblicava rivista chiamata "Einsicht" (intuizione). Sarà più facile fare riferimento a questa organizzazione con il nome della sua pubblicazione.*

*Attraverso le sue pubblicazioni, "Einsicht" promosse in Germania le astruse teorie del Padre Guérard; prese Mons. Ngô sotto le sue ali e presumibilmente gli fornì anche un supporto materiale.*

*UNA CONNESSIONE MESSICANA*

*Il 17 ottobre 1981, Mons. Ngô ripetè la cerimonia di consacrazione episcopale, questa volta per due sacerdoti messicani, il Padre Moises Carmona Rivera e il Padre Adolfo Zamora Hernandez. I documenti attualmente disponibili non mostrano la genesi di questo episodio; tuttavia, in una lettera del 16 maggio 1982 indirizzata ad Alvaro Ramirez, il Padre Carmona scrive:*

*"L'episcopato mi è stato offerto. Ho dovuto pensarci per decidere, [sic] e se alla fine ho deciso, era solo perché volevo cooperare in qualcosa [sic] per il salvataggio e il trionfo della Chiesa".*

**("*A Roman Catholic Bishop Speaks*." *The Seraph*, vol. ll, no. 7, n.d., inside front cover.)**

*Si può solo speculare su come sia stata fatta questa "offerta". È stato Mons. Ngô o il gruppo dell' "Einsicht" a "offrire" la consacrazione episcopale ai Padri Carmona e Zamora? C'è stata un' "offerta" generale fatta a tutti i sacerdoti tradizionali? Esiste da qualche parte una mailing list che fornisce i nomi dei sacerdoti interessati a tali "offerte"? Oppure i Padri Carmona e Zamora hanno semplicemente scritto due righe a Mons. Ngô per chiedergli se era d'accordo e poi si sono diretti a Tolone con due mitre appena comprate?*

*Considerati i precedenti di Mons. Thuc, l'ultima spiegazione sembra la più probabile. Il prelato è piuttosto rapido a creare vescovi (vedi il caso di Palmar), e non è particolarmente esigente. Alla luce di ciò, possiamo supporre che qualsiasi prete si presenti alla porta di Mons Ngô potrebbe farsi consacrare senza difficoltà e con poche domande. Nell'era del caffè istantaneo, ora ci sono i "vescovi istantanei".*

*La cerimonia si svolse a Tolone, in Francia, in quella che dalle foto sembra essere*

*la stanza di una casa privata; il Padre Carmona scrisse che gli unici testimoni erano stati "due illustri dottori", ma non disse se questi "illustri dottori" conoscevano nel dettaglio il complesso Rituale di Consacrazione Episcopale del Pontificale Romano e se potevano testimoniare che Mons. Ngô non avesse alterato sostanzialmente il rito.*

*La domanda è inquietante: bisognerebbe accertare quali sono le prove sufficienti, secondo i teologi e i canonisti, per dimostrare la validità delle consacrazioni. In circostanze straordinarie come queste, tuttavia, sembra che l'onere della prova debba ricadere sulle persone direttamente coinvolte.*

[Terza parentesi. Sull'attendibilità dei testimoni citiamo ancora il Padre Kelly, facendo prima una premessa: il Padre Cekada scrisse questo articolo alcuni mesi prima di lasciare la Fraternità San Pio X. Poi ci fu la rottura, e lui, insieme al Padre Kelly, al Padre Sanborn e altri cinque, uscirono. Il problema per i sacerdoti fuoriusciti dalla Fraternità San Pio X, tanto quelli del gruppo americano che poi fondò la Società San Pio V, come quelli del gruppo italiano che fondò l'Istituto Mater Boni Consilii, fu quello di ritrovarsi senza un Vescovo: cercarne uno era la questione prioritaria.

Per questo motivo, quando seppero della consacrazione del Padre Guérard de Lauriers, tre sacerdoti della San Pio V (il Padre Sanborn, il Padre Kelly e il Padre Jenkins) presero un aereo per andare in Germania a intervistare il Dott. Kurt Hiller e il Dott. Eberhard Heller (nessuno dei due "dottore" in medicina…), che erano stati gli unici testimoni delle consacrazioni di Don Guérard de Lauriers e dei Padri Zamora e Carmona. Scrive Clarence Kelly:

"Quando il Padre Sanborn, il Padre Jenkins e io siamo andati in Germania a intervistarli, gli abbiamo chiesto della consacrazione del Padre Guérard des Lauriers. Erano stati testimoni anche delle consacrazioni di Zamora e Carmona. Gli abbiamo fatto alcune domande relative alla materia e alla forma del sacramento (la materia di una consacrazione episcopale è l'imposizione di entrambe le mani da parte del vescovo consacrante; la forma è una formula di sedici parole).

"Nessuno dei due poteva testimoniare che l'arcivescovo Thuc avesse imposto le mani sulla testa del Padre des Lauriers. A Hiller fu chiesto se Thuc aveva messo una o due mani sulla testa di Guérard des Lauriers. Non lo sapeva. Heller, al contrario, si rifiutò semplicemente di rispondere alle domande. Furioso, protestò che non potevamo pretendere che ricordasse quei dettagli dopo sei anni.

"Il Padre Sanborn concluse che la validità delle consacrazioni non poteva essere dimostrata nel foro esterno. Disse che la testimonianza di Hiller e Heller era inutile. Disse che se anche avessimo potuto dimostrare la validità, non potevamo avere nulla a che fare con i vescovi Thuchisti perché erano molto 'sordidi'." (Clarence Kelly, *The Mental State of Archbishop Thuc*, Op. cit.)

Sappiamo che in seguito il Padre Sanborn, così come il padre Cekada, cambiò idea. Possiamo supporre che questo cambiamento sia dipeso dal fatto che il Padre Donald Sanborn, il 19 giugno del 2002, fu "consacrato" Vescovo da "Monsignor" Robert McKenna, "consacrato" a sua volta da "Monsignor" Guérard de Lauriers il 22 agosto del 1986? E che da quel momento "Monsignor" Sanborn sia diventato il vescovo di riferimento dei sacerdoti sedevacantisti americani, Cekada incluso? Su queste domande chiudiamo la terza parentesi, e proseguiamo con il testo di Cekada ]:

*DUE "DICHIARAZIONI"*

*Il 19 dicembre 1981, Mons. Ngô ha pubblicato una "Dichiarazione su Palmar", che recita così* **(la traduzione è di "Einsicht")***:*

*"Attesto di avere fatto le ordinazioni di Palmar in completa lucidità. Non ho più*

*rapporti con Palmar dopo che il loro capo si è nominato papa. Disapprovo tutto quello che stanno facendo. La dichiarazione di Paolo VI è stata fatta senza di me; ne ho sentito parlare solo dopo. Comunicato il 19.XIl.1981 a Tolone, in pieno possesso di tutte le mie facoltà".* **(In *Einsicht*, German ed., Mar., 1982, p. 13)**

*Questo attestato solleva diverse domande: qual è stata la relazione tra Mons. Ngô e Palmar durante il periodo di due anni che ha preceduto l'autoproclamazione a papa di Dominguez? A quale dichiarazione di Paolo VI si riferisce, e che cosa vi si diceva? Perché era necessario che Mons. Ngô assicurasse i fedeli di trovarsi in "pieno possesso di tutte le sue facoltà"?*

*Il 25 febbraio 1982, appare un'altra "Dichiarazione" firmata da Mons. Ngô in cui si dichiara "che la Sede di Roma è [sic] vacante". Il latino utilizzato è estremamente rozzo; un amico specializzato in lingue classiche ha dichiarato che le frasi sembrano esercizi di grammatica latina del primo anno, e che il testo che precede la conclusione non ha molto senso… È difficile credere che il documento sia stato redatto da qualcuno che ha conseguito un dottorato romano in diritto canonico.*

*"Einsicht" informa i suoi lettori di essere in possesso della copia autografa della "Dichiarazione". Il fatto che un laico - non istruito in teologia, logica e grammatica latina - abbia redatto questa "Dichiarazione" per farla poi firmare al Vescovo vietnamita, è abbastanza deplorevole; ma è ancora più inquietante pensare che a scriverla sia stato proprio Mons. Ngô.*

*Comunque sia, il 21 marzo 1982, Mons. Ngô ha letto pubblicamente questa "Dichiarazione" durante una Messa Pontificale a Monaco. Il numero di "Einsich" con le foto di Mons. Ngô che legge questo documento, contiene anche la sua autobiografia, nella quale l'Arcivescovo si riferisce a Paolo Vl come "le St-Pere" - il Santo Padre; una scelta di parole sorprendente, se si considera l'orientamento della sua "Dichiarazione".*

## *A SUD DEL CONFINE*

*Intanto i due sacerdoti messicani consacrati da Mons. Ngô ritornarono a casa, uno a Città del Messico e l'altro ad Acapulco.*

*Come c'era da aspettarsi non si perse tempo nel fare altri "vescovi cattolici tradizionali" per il Messico. Il 18 giugno 1982, il Padre Carmona eseguì il rito della consacrazione episcopale per i padri Benigno Bravo Valdez e Jose de Jesus Roberto Martinez y Gutierrez.*

*Entrambi gli uomini firmarono dei documenti in cui accettavano Mons. Ngô come loro "legittimo superiore", gli promettevano "obbedienza e fedeltà" e si impegnavano a non eseguire alcuna "consacrazione o ordinazione" senza il suo permesso. Quindi il clero messicano sembra aver collocato Mons. Ngô in una categoria "quasi papale" - senza la noia di dover raccogliere statistiche su cattolici e buddisti.*

*Un sacerdote tradizionale con decenni di esperienza missionaria ha incontrato uno di questi sacerdoti messicani. In una lettera a un sacerdote che li appoggia, ha recentemente affermato:*

*"Ho parlato con uno dei presunti vescovi messicani e sono rimasto colpito dalla sua ignoranza e dal suo comportamento; più che un vescovo sembrava il pastore di una fattoria. La tua tesi per cui anche gli Apostoli erano persone prive di cultura non vale; loro hanno trascorso tre anni nella scuola di Nostro Signore."*

*Il primo aprile 1982, il Padre Carmona ha firmato un documento latino di 85 parole*

*in cui attesta di aver eseguito il Rito di consacrazione episcopale per il Padre George Musey. Un amico con un dottorato in lingue classiche afferma che il testo contiene almeno una dozzina di errori grammaticali. (Il Padre Musey è definito di "nationalitate norte-americana".) Nella sua autobiografia il Padre Carmona dichiara di avere insegnato latino in un seminario messicano.*

*È stato attraverso le azioni dei Padri Carmona e Zamora che le conseguenze dell'opera di Mons. Ngo si sono fatte sentire negli Stati Uniti.* [fine citazione]

Interrompiamo qui la trascrizione dell'articolo del Padre Cekada, che da questo punto in avanti si concentra in maniera dettagliata su tre personaggi della linea thuchista americana, "Mons." Musey, il "Padre" DeKazel e "Mons. Vezelis", e ci limitiamo a una sintesi: Cekada dice che George Musey era un prete "in congedo" dal 1968, e che prima della sua "consacrazione episcopale" (avvenuta nel 1982) si vestiva da laico e gestiva un ristorante a Dickinson, in Texas.

E ancora: James DeKazel era un uomo regolarmente sposato che si era associato a "Mons." Musey dopo essere stato "ordinato" sacerdote da un certo "Padre Joseph Maria", uno scismatico Vetero-cattolico del Montana che durante il pontificato di Giovanni Paolo II continuava a celebrare la messa in unione con Paolo VI, sostenendo che era ancora vivo e tenuto prigioniero in Vaticano. Su questo punto il Padre Cekada ha commentato:

*"In altre parole, la Sede di Pietro non è vacante perché la prigione Vaticana è ancora occupata; indubbiamente una soluzione originale per una delicata questione teologica".*

Infine, sempre secondo la ricerca di Cekada, Louis Vezelis era stato un sacerdote francescano cappellano dell'esercito in Corea per 18 anni, e nel 1978 era stato espulso dall'ordine. Anche lui, come George Musey, sarebbe stato "consacrato" vescovo nel 1982.

Scrive Cekada:

*"Il Padre Vezelis ha dichiarato che Mons. Ngô gli avrebbe chiesto di accettare la consacrazione episcopale. Di nuovo, sorgono alcune domande interessanti: Mons. Ngô aveva mai incontrato il Padre Vezelis? Da quanto tempo Mons. Ngô lo conosceva? Come ha fatto l'offerta Mons. Ngô? Di persona o per posta? Quando è stata fatta questa offerta, ossia, quanto tempo dopo la conversione pubblica del Padre Vezelis a quella che si dice sia la posizione teologica di Mons. Ngô? Mons. Ngô ha condotto un'indagine prudente prima di fare l'offerta, oppure ha proceduto come aveva fatto con Palmar e con i Vetero-Cattolici?"* [fine citazione].

Possiamo aggiungere che le stesse domande si possono ugualmente applicare alle ormai centinaia di "vescovi" del lignaggio di Mons. Ngô Đình Thục; e se è vero che, come dice il Vangelo, "dai loro frutti li riconoscerete" (Matteo 7; 16-20), dobbiamo riconoscere che nel caso del Vescovo vietnamita la pianta era già marcia alla radice.

I difensori delle consacrazioni sedevacantiste sostengono che Mons. Thuc, all'epoca in cui consacrò Guérard de Lauriers, Zamora e Carmona sosteneva che la Sede era vacante ed era in pieno possesso delle sue facoltà, e che a prescindere dai comportamenti "bizzarri" del prelato vietnamita, questi due dati sono sufficienti per garantire la validità e la liceità dei consacrati.**(2)**

**(2)** Capito? Semplice! **Se la Sede è vacante, non occorre più l'autorizzazione pontificia.** Come procedere? Dichiariamo che la Sede è vacante e tutto diventa lecito. Ma il problema

è: ***la Sede è vacante?*** perché, se non lo è, non basta una semplice "dichiarazione" per mettere in pace la propria coscienza.

Mons. Lefebvre non ricorse a questo mezzuccio, ma alla legge della Chiesa, alla legge della salus animarum, **ricorse *legittimamente* al caso di estrema necessità**: il permesso non glielo poteva dare la Roma vaticanosecondista nemica della Tradizione.

Anche ammesso che le due premesse siano sufficienti, siamo certi che corrispondano al vero? Siamo certi che Mons. Thuc fosse sedevacantista? Siamo certi che fosse in possesso delle sue facoltà? Ma soprattutto dobbiamo chiederci: *Cui prodest?* A chi interessa sostenere questo, e perché?

Riportiamo a questo proposito alcune riflessioni del Padre Meramo:

"Le dichiarazioni contradditorie [di Mons. Thuc]:

1. Si pente dopo i fatti di Palmar de Troya e chiede perdono al "papa" che secondo la bilocazione era un sosia. Ora è lecito chiedersi: cosa c'era di vero nella supposta apparizione della Madonna e nella bilocazione del "vero Paolo VI" venuto ad approvare le consacrazioni?
2. Dopo di ciò, tornando alle vecchie abitudini ricomincia a consacrare, e dopo aver chiesto perdono allo stesso papa che nel 1976 considerava un sosia, il 25 febbraio del 1982 dichiara che la sede è vacante e che la nuova messa non è valida; cosa resta quindi del perdono chiesto a Roma e al Papa?
3. L'11 luglio del 1984, a Carthage, ritratta la dichiarazione del 1982, dichiara il suo pentimento e poco prima di morire chiede di nuovo perdono a Roma, riconoscendo Giovanni Paolo II come papa vero e legittimo e accettando il Concilio Vaticano II e la nuova messa.

"Il padre Sanborn dichiarò che il vescovo Ngo Dinh Thuc era "strano", e che per questo c'erano tre spiegazioni possibili: due di queste erano la follia e la senilità, la terza la credulità. Fu Sanborn stesso a sollevare la questione, quando disse ai sacerdoti della Società San Pio V che un sacerdote vietnamita gli aveva detto *"che Monsignor Thuc alternava momenti di lucidità ad altri di totale assenza"*. Non solo affermò che le sue consacrazioni erano dubbie, ma anche che la loro validità non poteva essere dimostrata; e anche nel caso che si fosse dimostrata, disse che *"loro non potevano avere nulla a che fare con i vescovi Thuchisti perché erano molto sordidi"*. […]

"Il dubbio (positivo) sorge in sé e per sé, considerando i fatti, senza bisogno di certificati medici e testimoni. Perché la testimonianza più attendibile sono i fatti in sé, e non quello che le persone, più o meno competenti in materia, possono dire in proposito (considerando tra l'altro che alcuni dei testimoni erano suoi complici).

"In conclusione Mons. Thuc non è affidabile in nessuno dei due casi, né se era insano di mente, e nemmeno se era lucido e consapevole; con l'aggravante irrefutabile, nel secondo caso, di essere capace di realizzare cerimonie sacramentali invalide lucidamente e in piena coscienza.

"È un dato di fatto che il Padre Barbara, il Padre Sanborn e il Padre Cekada (giusto per nominare solo alcuni di quelli che in seguito, per interesse, hanno cambiato idea...) **avevano inizialmente messo in dubbio lo stato mentale di Mons. Thuc**; e se hanno cambiato opinione è stato perché era *"necessario rompere il monopolio dei vescovi di Lefebvristi"*, come ha affermato lo stesso padre Barbara.

"Per giustificare la sua nuova posizione nei confronti della linea Thuc, il Padre Sanborn, da bravo liberale, ha dichiarato: *"Questa necessità è così grande che ogni male circostanziale può essere tollerato in ordine al fine"*. Questo significa ammettere che il

fine giustifica i mezzi anche se sono cattivi, infatti Sanborn conclude dicendo: *"Il punto principale è che a prescindere da quello che si deve tollerare, qualunque associazione con Mons. Thuc, tanto prossima che remota, è giustificabile per la corrispondente ragione di dover sopravvivere"*; bell'esempio di tradizionalista antimodernista!" **(P. Basilio Meramo, *Hechos que dan mucho que pensar sobre la cordura de Mons. Ngô Đình Thục*, Bogotá, 11 de Marzo de 2018).**

Nonostante questi scandali siano stati abilmente censurati, buona parte delle informazioni è trapelata, e gli stessi sedevacantisti "Thuchisti" sono costretti ad ammettere che Mons. Thuc non era affidabile; di fatto oggi, la credibilità di questa linea episcopale non si fonda sull'autorità del suo balordo capostipite ma su quella del Padre Guérard de Lauriers. È lui che di fatto ha riabilitato tutto il disastro che Mons. Thuc aveva provocato in materia sacramentale.

Secondo i sedevacantisti "guerardiani", infatti, la popolarità e il prestigio del Padre Guérard de Lauriers sono sufficienti per avallare la sua consacrazione: essi sostengono che a prescindere dalla incompetenza dei due testimoni tedeschi e dello stesso vescovo consacrante, la testimonianza che vale è quella dello stesso de Lauriers.

Non solo: i "guerardiani" addirittura sostengono che Guérard de Lauriers è il solo vescovo che ha preservato la fede cattolica e la purezza della Messa, e si permettono di cancellare con un colpo di spugna tutta l'opera di Monsignor Lefebvre. Bella riconoscenza, visto che loro si sono tutti formati nei Seminari della Fraternità; se non lo avessero fatto, oggi non saprebbero nemmeno da che parte cominciare per celebrare una messa in latino.

Resta il fatto che oggi in Europa, e soprattutto in Francia, negli ambienti della tradizione cattolica esiste una crescente tendenza a diffamare Monsignor Lefebvre, accusato di essere rimasto (almeno ufficialmente) in unione con i papi conciliari, e di aver fatto delle consacrazioni scismatiche.

Secondo i suoi accusatori, Monsignor Lefebvre avrebbe dovuto dichiarare la Sede Vacante prima di consacrare i quattro Vescovi, e non facendolo si è macchiato di scisma: essi sostengono inoltre che, a differenza di Monsignor Lefebvre, Guérard de Lauriers era sedevacantista, e che pertanto le sue consacrazioni sono le uniche a non essere scismastiche.**(3)**

**(3)** Quanto alla "dichiarazione" di Sede vacante abbiamo obbiettato già nella nota 2. Qanto all'essere sedevacantista di Mons. Guérard de Lauriers, diciamo che doveva essere sincero sedevacantista Mons. Thuc, prima ancora del de Lauriers. Infatti se è scismatico Thuc, sono scismatici anche i suoi ordinati.
E quando l'inaffidabile Mons Thuc avrebbe fatto la dichiarazione di Sede vacante? E se l'ha fatto, come può la persona seria di Padre Guérard de Lauriers fidarsi di un inaffidabile?!

Bene. Ora noi siamo entrati in possesso di alcuni documenti che ribaltano completamente l'argomento.

In una conversazione telefonica registrata il 10 luglio del 2014, Jean-Baptiste André ha intervistato François Catteau, un tempo autista di Mgr Guérard des Lauriers, ottenendo delle rivelazioni sconvolgenti. Qui facciamo soltanto una sintesi, e rimandiamo al video con l'intervista integrale: https://youtu.be/16-_8-Q38pI

Durante l'intervista François Catteau ha testimoniato che Guerard de Lauriers, sia prima che dopo la sua consacrazione, credeva alla sopravvivenza di Paolo VI e lo citava nel canone della Messa, e che Mgr. McKenna faceva lo stesso. Oltre all'intervista, Jean-Baptiste André ha anche pubblicato una lettera autografa di "Mgr" Guérard:

Trascriviamo e traduciamo il testo della lettera (l'originale è scannerizzata nel video

dell'intervista):

*14.05.1982 Etielles*

*Ce que je pense?*

*Ma pensée est fluctuante. Cependant, je penche pour la vérité de la thèse. Et je pris pour Paul VI comme s'il était vivant. La mention faite de Paul VI page 14, le 8 sept. 1975, ne m'offusque donc pas. Montini a fait beaucoup (extrêmement) de mal jusqu'en 1970. Ensuite le sosie, auquel je crois, l'a des plus en plus remplacé. Paul VI a pu alors se repentir.*

*DONC: je ne suis pas un convaincu de la thèse,*

*Je respecte et meme je soutiens ceux qui la croyent vraie.*

14.05.1982 Etielles

Cosa penso?

Il mio pensiero oscilla. Tuttavia, propendo per la verità della tesi. E prego per Paolo VI come se fosse vivo. La menzione fatta di Paolo VI a pagina 14, l'8 sett. 1975, dunque non mi irrita. Montini ha fatto molto (estremamente) male fino al 1970. In seguito, il sosia (al quale credo) l'ha sempre più sostituito. Paolo VI ha potuto allora pentirsi.

DUNQUE: io non sono un convinto della tesi, ma rispetto e persino sostengo coloro che la credono vera.

(Facciamo notare che la calligrafia è la stessa della lettera in cui Guérard de Lauriers ritratta la tesi di Cassiciacum. La lettera fu pubblicata da Louis Hubert Remy nel Natale del 2019, e suscitò parecchio scalpore: l'Istituto Mater Boni Consilii dichiarò che si trattava di un falso, ma ora questo secondo documento viene a confermare l'autenticità del primo. La lettera originale è pubblicata nel video: https://youtu.be/iBTGLbEBkb4 )

In conclusione: dai documenti pubblicati si deduce che **AL MOMENTO DELLA SUA CONSACRAZIONE GUERARD DE LAURIERS NON ERA SEDEVACANTISTA**, in quanto diceva la Messa in unione con Paolo VI. **INOLTRE ANCHE ROBERT MCKENNA, DA LUI CONSACRATO, CREDEVA ALLA SOPRAVVIVENZA DI PAOLO VI E LO CITAVA NELLA MESSA.**

Di conseguenza le Consacrazioni Sedevacantiste della linea episcopale di Guérard De Lauriers sono scismatiche nella stessa misura in cui lo sono quelle di Monsignor Lefebvre: l'unica differenza fu che Lefebvre consacrò senza il permesso di Giovanni Paolo II, mentre Guerard de Lauriers e McKenna consacrarono senza il permesso di Paolo VI - che ritenevano legittimo Papa.**(4)**

**(4)** Come abbiamo dimostrato prima, nelle precedenti note, le consacrazioni episcopali di Mons. Lefebvre **non sono scismatiche** come quelle sedevacantiste della linea episcopale di Mons. Guérard De Lauriers: c'è una bella differenza fra le due, che non riguarda soltanto il nome del Papa al momento delle consacrazioni: la differenza sostanziale è che Mons. Lefebvre non credeva alla Sede vacante, tanto che aveva chiesto al Vaticano l'autorizzazione alla consacrazione di altri vescovi, solo che i furbi del Vaticano credettero di poterlo prendere in giro autorizzandolo alla consacrazione di qualche vaticanosecondista, al che Mons. Lefebvre si vide costretto ad agire in proprio, per non soccombere alla Roma modernista.

(… A meno che Paolo VI abbia dato loro il permesso in bilocazione, come aveva fatto con Clemente Dominguez; ma forse, anche nel caso di Guérard de Lauriers, era stata la Santissima Vergine a comandare le consacrazioni, magari attraverso un messaggio di Conchita Gonzalez, la –falsa– veggente di Garabandal che Guerard de Lauriers conosceva personalmente…)

Vediamo dunque come si sfumano i contorni, e come le consacrazioni di Monsignor Thuc avessero tutte molti punti in comune: quando Guérard de Lauriers si fece consacrare, credeva nella sopravvivenza di Paolo VI, esattamente come Clemente Dominguez. E come il "Padre Joseph Maria", lo scismatico Vetero-cattolico del

Montana che aveva "ordinato" il Padre De Kazel…

Pertanto l'ironico commento che il Reverendo Cekada ha fatto sul Padre Joseph Maria, si può applicare ugualmente a Don Guérard de Lauriers:

*"In altre parole, la Sede di Pietro non è vacante perché la prigione Vaticana è ancora occupata; indubbiamente una soluzione originale per una delicata questione teologica".*

Tutto questo è grottesco e rasenta il ridicolo, esattamente come la storia del Palmar de Troya. Perché anche ammesso che Paolo VI avesse un sosia, da questo **inferire che il "vero" papa sia vivo e che si sia convertito è pura fantasia!**

Nell'intervista il signor Catteau dichiara che "Mgr" McKenna ha continuato a dire la messa in unione con Paolo VI almeno fino al 2007-2008: considerando che Montini è nato nel 1897, all'epoca doveva già avere 111 anni! **Se accusano Monsignor Thuc di mancanza di discernimento, non si può dire che i suoi consacrati ne avessero molto di più…**

Il Padre Sanborn si metterà le mani tra i capelli. Ma come? Lui che attacca pubblicamente Monsignor Williamson perché dice che è un Vescovo scismatico, adesso risulta che si è fatto consacrare da Robert McKenna, che era un Vescovo altrettanto scismatico!

(Ma davvero Sanborn non lo sapeva?... Se McKenna lo confidò a un semplice autista, non lo avrebbe a maggior ragione confidato al sacerdote a cui stava trasmettendo la successione apostolica?...)

Ora che tutte le accuse di scisma sono state ribaltate sugli accusatori, vediamo chiaramente come l'attacco contro Monsignor Lefebvre è ingiusto e assurdo. Con le sue consacrazioni non ci fu nessuno scisma: quando nel 1988 l'Arcivescovo consacrò i quattro Vescovi, era Roma che si trovava nello scisma!

La Gerarchia romana aveva fatto apostasia, e **quella di Monsignor Lefebvre fu un'operazione di sopravvivenza.** La vera fede e la vera liturgia si conservarono nella Fraternità da lui fondata, e a questo punto l'unico scisma fu quello perpetrato dai sedevacantisti dogmatici che si ribellarono alla sua autorità episcopale e a quella di Monsignor de Castro Mayer, spaccando in due la Fraternità.

Camuffato da pretesti teologici c'è stato un piano di distruzione della San Pio X, che in quel momento rappresentava L'UNICO RESTO DELLA CHIESA CATTOLICA. Perché quelli teologici sono stati dei pretesti: esattamente come quelli di Lutero quando denunciò il Papa per la vendita delle indulgenze. Dietro questi pretesti, ancora oggi come al tempo di Lutero, c'era un piano diabolico per distruggere la Chiesa.

DEVE ESSERE CHIARO CHE OGGI LA CHIESA CATTOLICA SUSSISTE SOLTANTO NEL PICCOLO RESTO PRESERVATO DA MONSIGNOR MARCEL LEFEBVRE, E CHE PERTANTO CHI ATTACCA L'ARCIVESCOVO E I SUOI VESCOVI, CHE NE SIA CONSAPEVOLE O MENO, STA ATTACCANDO *TOUT COURT* LA CHIESA CATTOLICA.**(5)**

**(5)** Non condividiamo affato queste conclusioni della Zuccoli: la Fraternità S. Pio X non è l'unico resto della Chiesa Cattolica e la Chiesa non sussiste soltanto nella Fraternità S. Pio X. La Fraternità è (ma soprattutto *era*) **soltanto un ottimo raggruppamento militante di Ordinati e di fedeli al servizio della Santa Chiesa Cattolica, Apostolica e Romana.** Tale raggruppamento non gode di nessuna esclusiva: grazie a Dio, sono tanti i consacrati e i fedeli, **oltre alla Fraternità**, che quotidianamente combattono e soffrono per il trionfo della Santa Chiesa.

Ma i Vescovi di Monsignor Lefebvre sono tutti "*una cum*", gridano i sedevacantisti "Guerardiani"! E allora? A parte il fatto che anche Guérard de Lauriers era "*una cum*"… Ma ribadiamo: e allora?

Come dimostra in maniera brillante il Padre Meramo nel suo libro *Consideración Teológica sobre la Sede Vacante*, la tesi della Sede Vacante, così come la espone San Roberto Bellarmino, è una verità teologica MA NON È UN DOGMA. Questo significa che **i Vescovi di Monsignor Lefebvre**, a prescindere dall'opinione teologica che sostengono, NON STANNO ANDANDO CONTRO LA DOTTRINA E PERTANTO NON SONO NÉ ERETICI NÉ SCISMATICI.

E siccome gli stessi sedevacantisti dichiarano che oggi non c'è un papa, non esiste una autorità che possa "anatemizzare" gli eventuali errori teologici di questi Vescovi. Sanborn non ha questa autorità, non ce l'ha Cekada e non ce l'ha nemmeno Ricossa: ogni condanna da parte loro è un abuso.

Ritorniamo a quello che scrive Cekada nel suo articolo in relazione ai "vescovi" Musey e Vezelis:

*Facciamo un breve riassunto delle pretese di questa nuova "gerarchia": (1) I suoi membri sono "autorità ecclesiastiche". (2) Di conseguenza, chi non è d'accordo con loro è un "eretico". (3) Detengono una "autorità divina". (4) Soltanto loro "rappresentano la Chiesa Cattolica".*

*Con tali affermazioni, questi uomini si sono posti come "gerarchia" di quella che può essere definita soltanto come una nuova religione con il suo proprio "magistero"; di fatto essi insegnano che i cattolici tradizionalisti che non accettano la loro autoproclamata autorità si ritrovano "fuori dalla Chiesa Cattolica", facendo intendere che tali cattolici tradizionalisti mettono in pericolo la loro salvezza. "Al di fuori dei 'vescovi tradizionalisti cattolici' non c'è salvezza", o per coniare un aforisma latino, "Extra Vezelis, nulla salus".*

*Dopo aver letto le pretese avanzate da questi uomini, è divertente vedere che il Seraph parla dei membri della Fraternità San Pio X come "scandalosi violatori dell'unità e della libertà della Chiesa, vale a dire la setta scismatica di Lefebvre", e continua dicendo che "L'affronto più disastroso alla verità e all'unità cattolica è costituito da questa organizzazione pretenziosa che isola i suoi membri da ogni contatto con i sacerdoti e i vescovi legittimi della Chiesa Cattolica Romana."* [fine della citazione]

È curioso: il resoconto del Padre Cekada sui "Vescovi" Musey e Vezelis si adatta in maniera perfetta anche ai vescovi e sacerdoti sedevacantisti con i quali lui stesso oggi collabora!

Don Ricossa, che obbliga i suoi seminaristi a sottoscrivere la Tesi di Cassiciacum come condizione per essere ordinati, E CHE NON HA L'AUTORITÀ PER FARLO.

I sacerdoti dell'Istituto Mater Boni Consilii, che proibiscono ai loro fedeli di ricevere i sacramenti dai sacerdoti della San Pio X, E CHE NON HANNO L'AUTORITÀ PER FARLO.

Il Padre Guepin, che in una lettera aperta a tutti i fedeli ha dichiarato che non è lecito ricevere i sacramenti dai Vescovi di Monsignor Lefebvre, E CHE NON HA L'AUTORITÀ PER DICHIARARLO.

Che differenza c'è con Vezelis e Musey? Che differenza con la "Chiesa Palmariana"? Certo, Clemente Dominguez si è autoproclamato Papa, e loro no; ma si comportano come se lo fossero.

Nel maggio del 2019, a Ferrara, in una predica che poi è stata registrata e pubblicata su YouTube, don Ricossa ha proibito ai fedeli di assistere a una conferenza che Monsignor Williamson avrebbe tenuto a Reggio Emilia: nel momento in cui si permette di "scomunicare" un Vescovo cattolico, questo sacerdote si sta avvalendo di una giurisdizione che appartiene solo al Papa.

Con questo non vogliamo dire che pregare per il Papa sia bene. **(6)**

**(6)** Anche se subito dopo la Zuccoli chiarisce il suo pensiero, diciamo che questa espressione, detta in questi termini, non l'accettiamo, anzi diciamo che **pregare per il Papa è un dovere sacrosanto:** oggi come oggi bisogna pregare tanto **perché si converta e dia buon esempio**, invece che scandalo; consideriamo inoltre lecito pregare affinché, se resiste alla grazia e non vuol cambiare, Dio ce lo tolga di mezzo e lo sostituisca con un altro che sia degno e all'altezza della Sede apostolica.

Come ha scritto il Padre Ramiro Ribas:

"C'è stato un tempo, non lontano, e si può leggere nei messali dell'epoca, che dopo avere nominato il Papa, nella Santa Messa, si nominava anche il Re cattolico che regnava in Spagna, e in tempi più recenti il duce Francisco Franco. Si nominavano perché erano cattolici. Oggi, anche se il trono di Spagna è occupato, io non potrei nominare l'attuale Re, perché al pari di Francesco è un nemico della Chiesa.

"Bisogna anche ricordare che le diverse orazioni che la Liturgia contiene per il Papa, per il Re e per i governanti, sono fatte per pregare per Papi, Re e governanti cattolici, ma non perché chiediamo a Dio che dia salute e protegga Bergoglio, e che lo guardi dai suoi nemici, che in questo caso saremmo noi, i tradizionalisti. O per chiedere che aiuti un Re massone.

"Fare oggi queste orazioni è ancora peggio che se nella vita di Lutero la Chiesa avesse pregato per lui, perché Dio lo aiutasse, gli desse salute, lo proteggesse liberandolo dai nemici, che in quel tempo erano i Papi Leone X, Clemente VII, Paolo III... l'imperatore Carlo V, Sant'Ignazio di Loyola, Santa Teresa di Gesù... e tutta la vera Chiesa Cattolica. Pregare in questo modo implica grave colpa, e bestemmia". (Padre Ramiro Martin Ribas, *Se l'esistenza dell'inferno è una verità infallibile, anche che tu ci vada è infallibile, a meno che...*, http://nullapossiamocontrolaverita.blogspot.com/2015/11).

Il Vangelo comanda di non pregare per "chi commette il peccato che conduce alla morte" (1 Giovanni, 5; 14-16), e sappiamo che quel peccato è l'apostasia, in concordanza con Matteo 12; 31-32:

"Perciò io vi dico: Qualunque peccato e bestemmia sarà perdonata agli uomini, ma la bestemmia contro lo Spirito non sarà perdonata. A chiunque parlerà male del Figlio dell'uomo sarà perdonato; ma la bestemmia contro lo Spirito, non gli sarà perdonata né in questo secolo, né in quello futuro".

L'errore però è quello di applicare questo passaggio ai Vescovi e ai sacerdoti che dicono la messa "*una cum*": si tratta di un errore, perché la Tesi della Sede Vacante, sebbene vera teologicamente **(7)**, non è un dogma.

**(7)** **Non si vede affatto come tale tesi sia *teologicamente* vera**: tale veridicità nessuno mai l'ha dimostrata, e non si vede come lo potrebbe. È una tesi che non sta in piedi e la si basa su quella del papa materialiter e formaliter.

Filosoficamente non può esistere un papa solo materialiter, infatti la materia in sé (secondo Aristotile) non è conoscibile ed assume l'entità della forma che la "copre" né può esistere un Papa solo formaliter, infatti la forma se non "copre" una materia non produce alcuna entità. Detto in maniera semplice, il Papa o è Papa o non lo è affatto.

Il Papa materialiter e quello formaliter sono una invenzione di comodo, e giammai una tesi sostenibile come vera!

Oltretutto è un fatto che Aristotile le categorie di materia e forma non le ha applicate ai Re, ai generali, ai governati..., ma soltanto agli enti, all'ente uomo, all'ente cane, all'ente cavallo, all'ente oro...: per lui, le cariche, le funzioni di re, di governante... non sono enti: esiste l'ente uomo che fa il re, il generale, il soldato...

Inoltre tali enti sono irrinunciabili: l'uomo non può rinunciare al suo essere uomo, e così il cane, il cavallo, l'oro...

Per noi cattolici il discorso non cambia e va applicato correttamente. È applicabile nel caso del Battesimo, dove si crea una nuova entità irrinunciabile (quella di cristiano, e cristiano in eterno); è applicabile nell'Ordine, dove si crea una nuova entità irrinunciabile (quella di Sacerdote, di Vescovo,

e Sacerdote e Vescovo in eterno); è applicabile nel Matrimonio, dove si crea la nuova entità irrinunciabile di due che diventano e sono un uno (finché morte non li separi).... Ma non è affatto applicabile al Papato che è un incarico temporaneo e rinunciabile: un Vescovo incaricato della funzione di Papa, infatti dopo morte (o se si dimette, se rinuncia) cessa di essere Papa, ma rimane Vescovo.

Non ha quindi senso parlare di papa formaliter, e tantomeno di papa materialiter.

I Vescovi e i sacerdoti della San Pio X non hanno fatto apostasia, o almeno non ancora: che esista un pericoloso "slittamento" verso Roma è un fatto, ma proprio per questo dobbiamo pregare per loro, come cattolici abbiamo l'obbligo di farlo.

Durante tutta la storia della Chiesa i fedeli hanno pregato per la loro Gerarchia, E DEVE ESSERE CHIARO CHE OGGI LA GERARCHIA NON È PIÙ QUELLA DI ROMA**(8)**;

**(8) Asserzione gravissima e insostenibile! Asserzione che pone il suo assertore fuori della Chiesa!** La Fraternità S. Pio X non è la Chiesa, ma appartiene alla Chiesa, all'unica vera Chiesa, alla Chiesa di Roma, nonostante gli attuali romani imperanti.

Si arriva a questa e simili assurdità perché non si riesce a concepire e tantomeno ad accettare che può esistere un Papa pessimo, amorale, immorale, cattivo, diabolico [Nostro Signore arrivò a chiamare ***Satana*** il suo Pietro]... eretico *[se noi stessi o un angelo del Cielo venisse ad annunziarvi [un Vangelo] diverso da quello che vi abbiamo annunziato noi, sia egli anàtema.* Gal 1, 8], ignorante, comunista..., ma Papa: un Papa che va seguito e ubbidito quando parla da Pietro in linea con Cristo, e che va allontanato [*va' retro, Satana!*] e disubbidito quando non parla da Pietro e non è in linea con Cristo.

Nessuno si scandalizzi: vero è che il Bellarmino nega che il Papa possa essere eretico, ma la sua è una negazione di principio perché è assurdo pensare che chi deve difendere e custodire la Fede, possa esprimersi contro di essa e dire eresie: è impensabile, è una contraddizione *in facto*, **così** almeno **ci suggerisce la dirittura morale, MA NON DIMENTICHIAMO CHE IL PECCATO *REALIZZA* CIÒ CHE LA DIRITTURA MORALE CI PONE COME ASSURDO E IMPOSSIBILE.**

È assurdo ed impossibile sapere che Dio è Amore infinito, e offenderLo; che è Potenza infinita, e lottare contro di Lui; che è Giustizia infinita (con condanna infinita), e peccare... Eppure il credente spesso offende Dio, spesso si pone contro Dio, spesso pecca (nonostante la reale minaccia e certezza dell'inferno).

Similmente è da dire per il Papa: è impossibile che il Papa sia eretico, e tuttavia può esserlo, e la storia passata e recente conferma questa triste realtà.

Altra obiezione è quella secondo la quale l'eretico decade dalla carica ecclesiastica che ricopre, ma tale affermazione non vale assolutamente per il Papa, perché altrimenti dovrebbe essere soggetto a un possibile giudizio (che lo accusi e ne dichiari l'eresia), e ***prima sedes non judicetur!***

La Gerarchia per la quale siamo obbligati a pregare è quella che ha mantenuto intatta la fede cattolica e la liturgia, e che attraverso le consacrazioni episcopali del 1988 ha conservato la successione apostolica: i Vescovi di Monsignor Lefebvre rappresentano la nostra Gerarchia e NON NE ABBIAMO UN'ALTRA, né nei vescovi romani né tantomeno in quelli Thuchisti.

Quello che sta accadendo oggi, non ha precedenti nella Storia ecclesiastica: ormai da sessant'anni i nostri Vescovi e i nostri sacerdoti non hanno più un Papa, e non hanno più nemmeno una giurisdizione.

La fondazione della Chiesa è gerarchica, e che possa sostenersi senza un Papa è una contraddizione intrinseca: è qualcosa che va contro la natura, come una madre che è costretta ad allevare i figli senza un padre, o una pianta rampicante che deve crescere senza un sostegno.

Ma la grazia è superiore alla natura, e con la grazia niente è impossibile. Mai come oggi i nostri Vescovi e i nostri sacerdoti hanno bisogno di anime vittime, che siano disposte a morire per impetrare quella grazia: a La Salette, a Lourdes, a Fatima, la Madonna non ci ha chiesto di scagliare anatemi, ma di offrire sacrifici e penitenza.

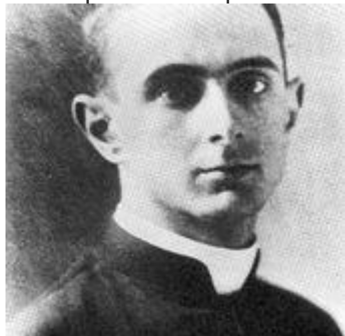
Trascriviamo la conclusione dell'articolo che nel 1983 il Reverendo Cekada pubblicò negli Stati Uniti, e che suona come l'inquietante profezia di quello che oggi sta accadendo in Europa con il lignaggio "Thuchista-Guerardiano":

*"La cosa più grave è che questi uomini affermano di essere l' "unica autorità legittima" della Chiesa Cattolica e che i cattolici sono "obbligati" a obbedirgli. Inoltre pretendono di escludere dalla Chiesa Cattolica tutti quei sacerdoti e laici tradizionalisti che rifiutano di riconoscere la loro "autorità" – una cosa che nessuna organizzazione tradizionale ha mai preteso.*

*Facendo delle affermazioni del genere, questi "vescovi" hanno creato la loro religione, con il loro "magistero", la loro "gerarchia episcopale" e le loro credenze. Nonostante le sue bardature è una nuova religione - e tutte le sue "consacrazioni episcopali", le sue pompose proclamazioni e le sue tronfie rivendicazioni di "autorità canonica" non servono a renderla parte di quello che è la religione cattolica. Come minimo ci troviamo nel processo di creazione di qualcosa che*

# Mgr Guérard des Lauriers : survivantiste ?

Publié par Jean-Baptiste sur 6 Mai 2014, 12:41pm



http://upload.wikimedia.org/wikipedia/commons/4/4a/MontiniMay291920.jpg

Vers la fin de sa vie, Mgr Guérard des Lauriers a prié pour le retour de S.S. PAUL VI, en considérant sa survie comme une hypothèse. Il s'agissait donc d'une prière formulée de cette manière : "si Paul VI est encore en vie, mon Dieu permettez qu'il revienne".

Pour l'heure, je ne peux vous en dire davantage, car on ne m'en a pas donné la permission ; mais au fond, il s'agit là de l'essentiel. Il me paraissait nécessaire de dévoiler ce fait, sans encore en livrer le détail, parce que les reproches se font insistants à l'encontre de notre combat pour la vérité. Aussi, j'adresse cette question aux sédévacantistes, et en particulier aux guérardiens : si votre propre maître a cru à la survie de Paul VI, ou du moins en a admis la possibilité, pourquoi nous faire grief d'y croire ? Imaginez un maître d'une école philosophique qui reprocherait à ses disciples d'aller voir ailleurs, quand le fondateur de cette école lui-même aurait douté de la philosophie qu'il avait fondée : n'est-ce pas précisément une situation semblable ? Comment pouvons-nous prendre au sérieux vos reproches, vos mises en garde, quand votre propre maître a douté de sa propre école ?

Lorsque Mgr Guérard des Lauriers a prié pour le retour du Saint-Père, qu'en était-il de sa thèse théologique, selon laquelle Paul VI ne pouvait être pape ? En réalité, l'orgueil de la science ne comptait plus pour lui : elle s'était effacée devant la lumière de la grâce, et il a préféré écouter son coeur ; la théologie, il l'a rangée au placard, le temps de sa prière.

Les sédévacantistes, prêtres comme laïcs, disent parfois : "la survie de Paul VI ne peut être vraie, car il s'agit d'un antipape ; de foi, du fait de sa déclaration sur la liberté religieuse (etc.) nous savons qu'il ne peut être pape !" Mais au moment du retour du Saint-Père à Rome, bien peu useront de cette rhétorique ; les catholiques seront alors devant le fait accompli, et ceux qui ne reconnaîtront pas Paul VI se rangeront sans doute principalement dans le camp moderniste... Même les sédévacantistes, pour la majorité d'entre eux, admettront certainement assez vite la vérité.

# Mgr Guérard des Lauriers et la survie de Paul VI

Publié par Jean-Baptiste sur 16 Juillet 2014, 08:20am
**Catégories :** #Paul VI

Lorsque nous avions avancé les premières preuves permettant de conclure que Mgr Guérard des Lauriers était ouvert à la survie du Pape Paul VI, le Père Joseph Marie avait nié la valeur du témoignage que nous avions apporté. À vrai dire, ce que nous avons appris depuis dépasse nos prévisions, car il s'agissait de bien davantage que d'une simple "ouverture" à la survie de Paul VI: le prélat y a bel et bien cru dans une certaine mesure; et cette fois, le Père Joseph Marie aura du mal à nier, sans contredire le bon sens et la sagesse requise dans les situations de ce genre, sans accepter qu'un jour, dans sa vie, on peut avoir tort. Mais la faute n'est pas entièrement à imputer au prêtre de Faverney, qui ne sait de Mgr Guérard des Lauriers que ce que lui en a dit l'abbé Ricossa, comme vous le constaterez en visionnant mon entretien téléphonique avec M. Catteau.

La vidéo qui suit est une conversation avec l'ancien chauffeur de Mgr Guérard des Lauriers, qui était l'un de ses plus proches amis durant sa vie. Très âgé, il a souhaité pouvoir témoigner, avant sa mort, de la croyance de Mgr Guérard des Lauriers en la survie de Paul VI.

**Les conclusions à tirer de cet entretien sont les suivantes :**

**1- Mgr Guérard des Lauriers** a de manière certaine cru à la survie du Pape Paul VI, au moins jusqu'en 1985.

**2-** Il est allé jusqu'à citer son nom au Canon de la Messe, là encore de manière certaine.

**3- Mgr Mc Kenna**, lors d'une correspondance de 2007-2008 avec M. Catteau, a affirmé qu'il citait lui aussi Paul VI au Canon, croyant ainsi à sa survie.

Pour voir le célèbre exorcisme de Mgr Mc Kenna : **ici** (bouleversant). Âmes sensibles s'abstenir.

**4-** Il existe deux tendances divergentes au sein de l'IMBC. Le guérardisme proprement dit, qui considérait la mystique comme *au dessus* de la théologie; et la subversion du guérardisme, qui provient de l'inspiration de l'abbé Ricossa et des prêtres italiens.

Je l'avais déjà suspecté en m'apercevant qu'étrangement, la préface de Mgr Guérard des Lauriers écrite pour le livre du Père Laffineur sur Garabandal, ne manifestait pas du tout le même état d'esprit que celui du Père Joseph Marie, par exemple. La raison tient à ce que ce dernier, qui est un jeune prêtre, appartient à la filiation de l'abbé Ricossa, et non à la filiation guérardienne proprement dite.

Certains extraits du premier entretien qui suit ont été coupés, car M. Catteau a souhaité garder confidentielles certaines informations. Ce sont deux vidéos différentes et deux entretiens différents, notez-le bien.



[Mgr Guérard des Lauriers et la survie de Paul VI](http://vimeo.com/100876675)

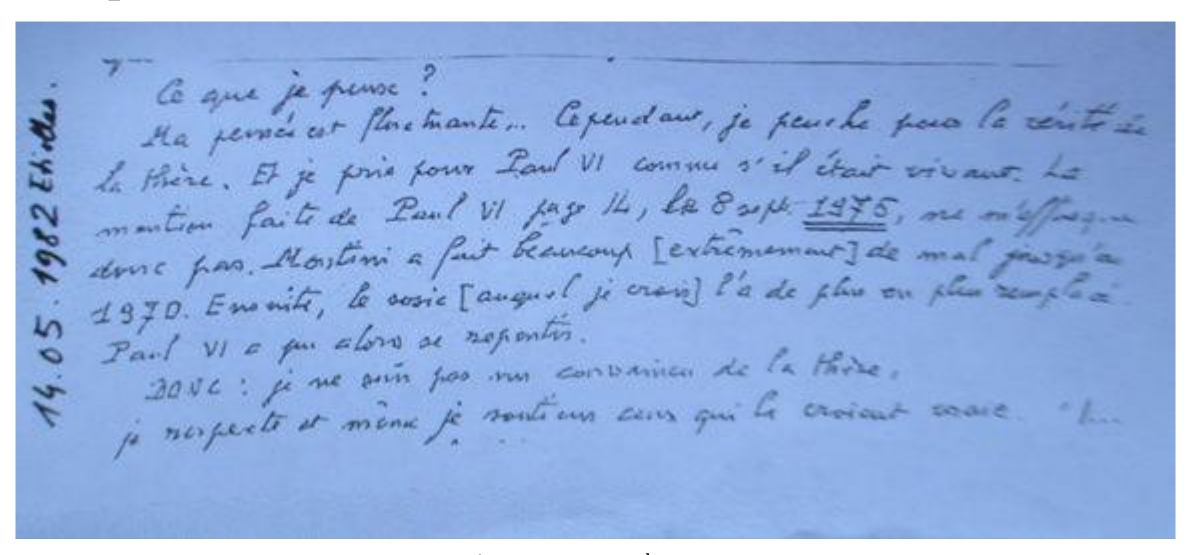
*Témoignage de M. Catteau, en entretien téléphonique avec Jean-Baptiste André, démontrant que Mgr Guérard des Lauriers a cru à la survie de Paul VI dans une certaine mesure, et affirmant mêm...*

http://vimeo.com/100876675

**Précision importante :**

À la minute 5:30, la pertinence de mon sous-titre dépend de si M. Catteau parlait de l'abbé Mouraux (français), ou de l'abbé Murro (italien), qui ont un nom homonyme.

## Document prouvant que Mgr Guérard des Lauriers a cru à la survie du Pape Paul VI :



14.05.1982 Etiolles.

Ce que je pense ?
Ma pensée est fluctuante... Cependant, je penche pour la vérité de la thèse. Et je prie pour Paul VI comme s'il était vivant. La mention faite de Paul VI page 14, le 8 sept. 1975, ne m'offusque donc pas. Montini a fait beaucoup [extrêmement] de mal jusqu'à 1970. Ensuite, le sosie [auquel je crois] l'a de plus en plus remplacé. Paul VI a pu alors se repentir.
DONC : je ne suis pas un convaincu de la thèse.
je respecte et même je soutiens ceux qui la croient vraie. ...

*Lettre du 14 mai 1982 à M. Catteau*

Rappelons quelques instants les raisons sur lesquelles se fonde le Père Joseph Marie pour m'interdire les sacrements. Parmi les motifs qu'il ait invoqué, le seul qui présente un verni de crédibilité est le suivant : j'ai publié des révélations privées non-approuvées (ni condamnées) par l'Église, et ce sans imprimatur.

Trois considérations réduisent cette charge à néant :

1 - Par un décret de 1966, le Pape Paul VI a autorisé la publication des révélations privées non-approuvées, sans nécessité d'imprimatur. Il avait voulu ainsi permettre la diffusion des messages

de Garabandal, notamment. Or, Paul VI ayant été élu lors d'un conclave régulier (contrairement à ses successeurs), non seulement ce décret est valide (et donc il est licite de publier des révélations non-approuvées), mais de surcroît, celui qui ne reconnaît pas Paul VI comme pape est en principe anathème, en vertu de l'infaillibilité de l'acte d'élection du conclave.

2 - Le propre maître du Père Joseph Marie, Mgr Guérard des Lauriers, a préfacé un ouvrage intitulé "L'étoile dans la montagne", sur les apparitions de Garabandal, paru en 1966 avec imprimatur du 19 octobre 1966. Or, selon la thèse de Mgr Guérard des Lauriers, cet imprimatur ne vaut rien puisqu'il émane d'un clerc soumis à une Église qui n'est pas la véritable Église catholique.

3 - En admettant un seul instant l'hypothèse qu'il n'y ait plus de pape depuis 50 ans, et que les prêtres, évêques,etc., ne possèdent plus de juridiction, comme le prétend l'IMBC, alors il est impossible de publier avec imprimatur: donc toutes les publications, aussi bien théologiques que relatives à des révélations privées, sont interdites; il est alors impossible de les publier, y compris les livres de l'abbé Ricossa et la thèse de Mgr Guérard des Lauriers. Nos objecteurs nous répondront: si, car la nécessité l'oblige. Cette remarque est très juste: c'est précisément pour cette raison que j'ai publié mon ouvrage sur la survie de Paul VI et le Secret de Fatima, par nécessité ! "Mais la nécessité ne vaut que pour la théologie, pas pour les révélations privées", nous diront-ils. À cela, nous répondrons deux choses:

-Premièrement, votre maître a dit exactement le contraire, dans sa préface sur les apparitions de Garabandal : "Le seul fait d'affirmer, en vue de mettre en garde, une contrevérité, suffit à mettre hors du droit commun chrétien ceux qui entendent "mettre en garde", sans avoir d'ailleurs pour cela aucun mandat; et ce même fait rappelle opportunément que le droit commun chrétien comporte, pour les simples chrétiens - ceux qu'on berne, et qui disent Amen, et qui payent - la possibilité, ***sinon le devoir***, *de faire connaître ce qui les concerne et les intéresse tous et chacun*. ***Faire connaître Garabandal, tel est l'objet de ce livre***." (*L'étoile dans la montagne, 1966*). Mgr Guérard des Lauriers a même fait bien davantage que préfacer ce livre, il a rédigé une conclusion théologique de plusieurs dizaines de pages défendant ces apparitions. Soit dit en passant, la Vierge de Garabandal évoquait Paul VI comme un pape valide; et Mgr Guérard des Lauriers y croyait, ce qui ne sera guère étonnant pour ceux qui ont visionné les vidéos précédemment mentionnées.

-Deuxièmement, une idée, répandue par le Père Joseph Marie dans ses sermons, qui se font à cet égard l'écho du rationalisme des séminaires d'Ecône et des séminaires sédévacantistes, voudrait que le fait de croire ou non aux révélations privées soit sans conséquence, et que ces révélations soient "inutiles pour le salut". Mais Dieu ne parlant pas pour ne rien dire, et l'obéissance à ses ordres n'étant ni optionnelle ni facultative, si les messages privés étaient "inutiles pour le salut", Il ne les exprimerait pas. Il n'aurait pas non plus puni de mort, dans l'histoire de l'Église, certaines personnes ayant refusé d'y croire. Je l'ai fait remarquer au Père Joseph Marie lors de la première querelle que j'avais eu avec lui au sujet de la survie de Paul VI... il ne m'a rien répondu ! Les révélations privées sont données pour le bien de l'Église (sinon Dieu n'aurait nullement besoin d'y recourir), ce qui implique pour la communauté des fidèles un certain devoir de les diffuser (sous le contrôle de l'autorité de l'Église), car comme le rappelait souvent le Saint Curé d'Ars, il n'existe pas que le péché par action, mais aussi le péché par omission. Si donc Dieu donne des révélations pour le bien de l'Église, et si le droit canonique lui-même est édicté pour le bien de l'Église, alors il serait contradictoire que le droit canonique s'oppose au bien de l'Église. L'interprétation de la loi doit se faire de façon téléologique, c'est-à-dire suivant la finalité que s'est proposée son auteur. *Par conséquent, sans même évoquer le décret du Pape Paul VI,* ***dans notre situation*** *il est parfaitement licite de publier, sans imprimatur, des révélations privées non-approuvées par l'Église.*

***Note importante:*** *Le Père Joseph Marie m'objectera que son attitude n'a rien à voir avec le rationalisme, qui consiste à nier des vérités de foi au nom de la raison. En réalité, le rationalisme ne se limite pas à cela: le mépris pour les révélations privées et la façon erronée de les envisager en fait partie. Ce n'est pas non plus sans rapport avec le jansénisme, qui était très prompt à décrier les faits extraordinaires, sauf lorsqu'il s'agissait de s'en prévaloir pour justifier la secte.*

Mgr Guérard des Lauriers, dont la spiritualité était à ce titre diamétralement opposée à celle du Père Joseph Marie, disait : "moi, je place la mystique ***au dessus de la théologie***".

Pour le salut de nos frères, rappelons le sort de ce religieux franciscain imbus de la vaine science, dont parle Mgr de Ségur dans son remarquable ouvrage sur l'Enfer :

"Parmi les Principaux de l'Ordre naissant des Frères-Mineurs, était un certain Frère Jean de Strachia, dont la passion pour la science menaçait de faire déviser ses Religieux de la simplicité et de la sainteté de leur vocation. Saint François l'avait averti à plusieurs reprises ; mais toujours en vain. Justement effrayé par la funeste influence qu'exerçait ce Provincial, il le déposa en plein Chapitre, déclarant que Notre-Seigneur lui avait révélé qu'il fallait en agir avec cette rigueur, parce que l'orgueil de cet homme avait attiré sur lui la malédiction de Dieu L'avenir le fit bientôt voir. Le malheureux mourut, en effet, au milieu du plus horrible désespoir, en criant : « Je suis damné et maudit pour l'éternité ! » Et d'autres circonstances qui suivirent sa mort confirmèrent cette sentence."

Rappelons également ces exorcismes suisses :

« D = Elle a autrefois choisi ces trois enfants de Fatima parce qu'ils étaient humbles et parce qu'Elle voyait qu'ils correspondraient à la grâce et à la mission. Mais ces enfants aussi durent prêter leur concours. Pour eux non plus rien ne leur est tombé du Ciel. Le mal principal est aujourd'hui, dans le monde, l'orgueil, le péché originel et le fait que les hommes veulent dominer et veulent être quelque chose, également la science de vouloir mieux savoir, souvent aussi l'excès des études, et vouloir trop étudier, trop inventer et trop examiner pour se donner de l'importance, est préjudiciable à l'humanité, particulièrement aussi aux prêtres et aux Evêques, aux Cardinaux et aux théologiens.

D = Souvent ils croient s'élever au dessus des hommes simples. Mais dans la lumière du Ciel et de la grâce, cela paraît tout à fait différemment. Un homme simple, un homme retiré et humble se tient souvent plus près du Ciel et est plus agréable à Dieu qu'un théologien, qu'un évêque, qu'un prêtre énormément instruit et souvent orgueilleux. Une très grande faute existe en ce moment pour votre monde et l'Église. Ah ! je ne veux pas parler ! Adjurations. »

Suite à ces informations et à ces preuves accablantes, dans le cas où le Père Joseph Marie s'obstinerait à me refuser les sacrements, sa responsabilité serait plus grande devant Dieu. S'il avait été sédévacantiste complet, il aurait de même commis une injustice, mais par la filiation spirituelle qui le rattache au fondateur de son institut, ce prélat ayant lui-même cru à la survie du Pape Paul VI, la faute de son disciple en est plus grande lorsqu'il persécute ceux qui imitent son maître.

# L'aveu de Mgr Guérard des Lauriers

Publié par Jean-Baptiste sur 21 Décembre 2019, 18:33pm

Un ami à moi vient de me parler, sur skype, d'un papier de Mgr Guérard des Lauriers, publié cette année par des sédévacantistes, où l'intéressé reconnaît que sa thèse dite "de Cassiciacum" comporte des aberrations théologiques (ce qui est une évidence, j'en ai parlé moi-même dans l'un de mes ouvrages) :

## UN MERVEILLEUX CADEAU DE
## 2019
## **LA REFUTATION DE MONSE**
## **GUERARD SUR LA THESE DE C**
## **CUM**

Louis-Hubert REMY

Ave Maria

Cher Monsieur,

J'ai trouvé, en [illegible], votre envoi et votre lettre. Merci.

Je conserve donc, au moins provisoirement (vous me direz), l'étude d
En ce qui me concerne personnellement, je souscris à toutes ses conclusions.

Son étude est excellente ! Maintenant, je crois que ma thèse contient d
énormes.

En fervente union, au service de la Vérité et dans la prière.

fr. M.-L. Guérard des Lauriers o.p.

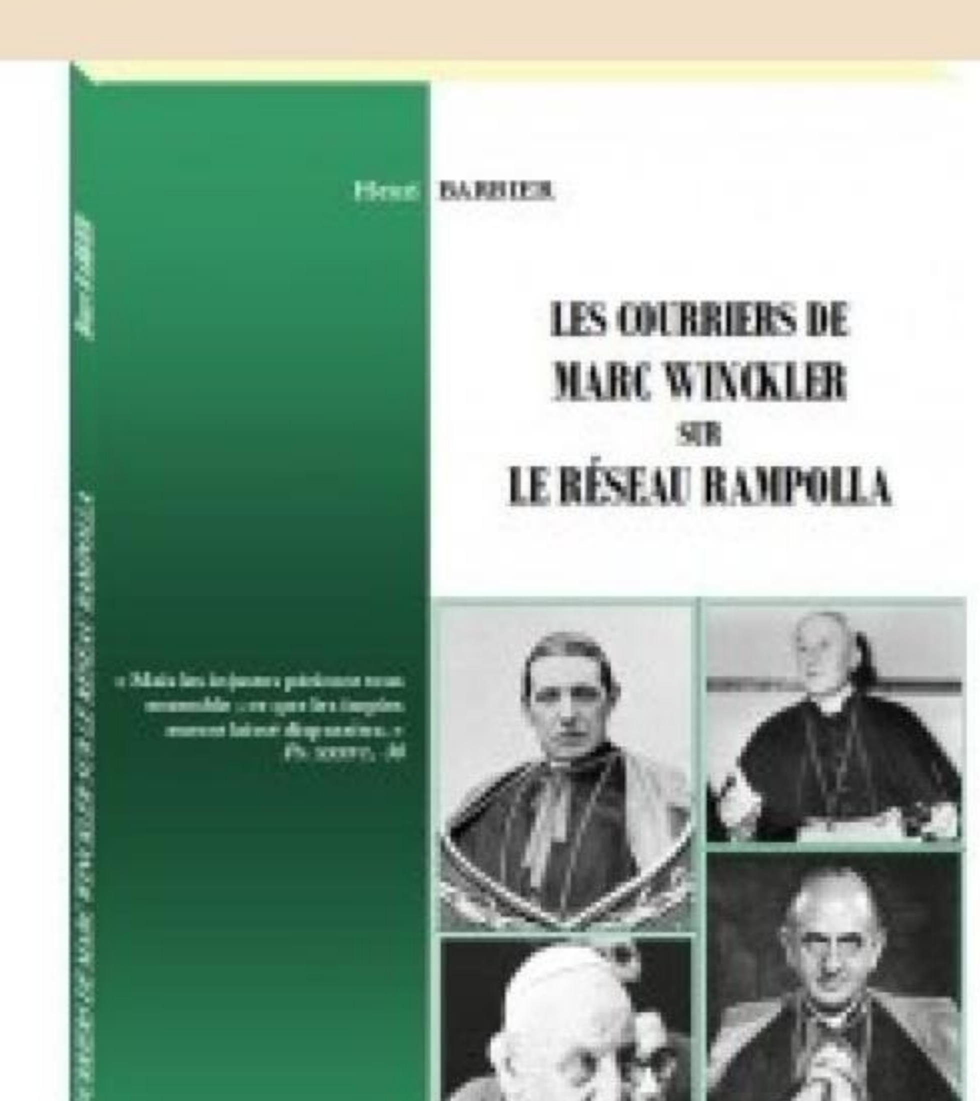
Quelques mois avant sa mort
nue le 27 février 1988), ayant reçu
part (aux bons soins d'un ami
une étude fouillée démontrant s
rations, l'intéressé reconnut e

*dans la prière.*

*M. L. G. des Lauriers, O.P.* »

Il est mort sans avoir eu (ou
temps de se rétracter publiquem
si d'aventure il l'a fait, on n'en sai

Cette lettre et son commentai
est parvenue par une nouvelle b
(de première importance) des
saint Rémi :



Notez que c'est la même écriture que celle du papier que j'ai publié en juillet 2014, où Mgr Guérard des Lauriers déclare être enclin à croire à la survie de Paul VI, sans en être absolument convaincu (ce qui impliquerait une certitude). Ce papier, qui m'a été transmis par son ancien chauffeur, est donc authentique contrairement à ce qu'a pu prétendre le prêtre sédévacantiste avec lequel j'ai eu un différend. Je vous laisse comparer :

Ave Maria

Cher Monsieur,

J'ai trouvé, en arrivant ici, votre envoi et votre lettre. MERCI.

Je conserve donc, au moins provisoirement (vous me direz), l'étude de A. Denoyelle.
En ce qui me concerne personnellement, je souscris à toutes ses conclusions.
Son étude est excellente ! Maintenant, je crois que ma thèse contient des erreurs théologiques énormes.

En fervente union, au service de la Vérité et dans la prière.

M. L. G. des Lauriers
o.p.

« Cher Monsieur,
J'ai trouvé, en arrivant ici, votre envoi et votre lettre. MERCI.
Je conserve donc, au moins provisoirement (vous me direz), l'étude de A. Denoyelle.
En ce qui me concerne personnellement, je souscris à toutes ses conclusions.
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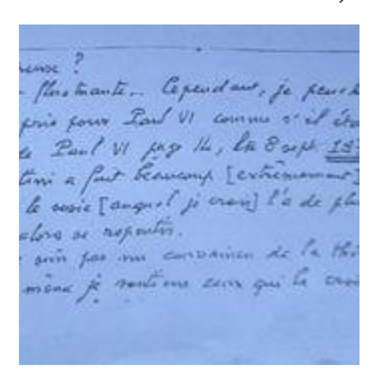
14.05.1982 Etiolles.

Ce que je pense ?
Ma pensée est fluctuante... Cependant, je penche pour la vérité de la thèse. Et je prie pour Paul VI comme s'il était vivant. La mention faite de Paul VI page 14, le 8 sept. 1975, ne m'effraye donc pas. Montini a fait beaucoup [extrêmement] de mal jusqu'à 1970. Ensuite, le sosie [auquel je crois] l'a de plus en plus remplacé. Paul VI a pu alors se repentir.
DONC : je ne suis pas un convaincu de la thèse.
je respecte et même je soutiens ceux qui la croient vraie. ...

# Le Père Joseph Marie refuse l'évidence des témoignages

Publié par Jean-Baptiste sur 19 Juillet 2014, 15:39pm

**Pour les preuves démontrant que Mgr Guérard des Lauriers a cru à la survie de Paul VI, voir cet article :**



[Mgr Guérard des Lauriers et la survie de Paul VI - La survie de Paul VI et son retour à Rome](http://prophetiesaintmalachie.over-blog.com/2014/07/mgr-guerard-des-lauriers-et-la-survie-de-paul-vi.html)

*Lorsque nous avions avancé les premières preuves permettant de conclure que Mgr Guérard des Lauriers était ouvert à la survie du Pape Paul VI, le Père Joseph Marie avait nié la valeur du té...*

http://prophetiesaintmalachie.over-blog.com/2014/07/mgr-guerard-des-lauriers-et-la-survie-de-paul-vi.html

J'ai envoyé un mail au Père Joseph Marie pour lui faire part des preuves dont nous disposons relativement à Mgr Guérard des Lauriers, et devant le témoignage de M. Catteau, devant même la lettre manuscrite du prélat, *il a refusé de se rendre à l'évidence* !

Voici donc la réponse que je lui ai adressée :

Mon Père,

Vous évoquez [nom censuré] pour éviter de parler de M. Catteau, et vous remettez en cause la parole de M. Catteau simplement parce qu'il est laïc. Or, bien que laïc, il a été l'une des personnes les plus proches de Mgr Guérard des Lauriers : plus proche que beaucoup de prêtres. De toute façon, Mgr Mc Kenna, lui, est prêtre, et il cite Paul VI au Canon. La réalité est que devant l'évidence, et même devant une lettre manuscrite de Mgr Guérard des Lauriers (!) vous refusez encore de voir la réalité. Je n'ai pas imité l'écriture de Mgr Guérard des Lauriers, j'ai d'autres choses à faire que de me livrer à de telles puérilités. M. Catteau m'a bien dit qu'il me photocopiait la lettre, donc a priori il s'agit de l'écriture de Mgr Guérard des Lauriers. Votre institut doit bien posséder des lettres de sa main, donc vous êtes à même de vérifier. Si vous refusez de le faire, je reprendrai ce proverbe anglais : "la vérité ne craint pas l'investigation". J'ignore d'où vient ce proverbe, mais dans le cas qui nous occupe, on ne peut pas dire qu'il manque de pertinence.

En refusant le témoignage de M. Catteau et de [nom censuré], vous les traitez de menteurs tous les deux.

"Quoiqu'il en soit on m'a rapporté que vous aviez écrit que Mgr Guérard des Lauriers aurait "jeté la théologie au placard" : cette formule est absolument scandaleuse au regard de la Foi catholique et eu égard à Mgr Guérard des Lauriers. Cela montre bien que vous ne le connaissez absolument pas."

-> La personne qui vous a rapporté cela, certainement celle qui étrangement se dit de nationalité italienne alors qu'elle poste tous ses commentaires en français sur "gloria", ignore sans doute ce que signifie en littérature un aphorisme. "Ranger la théologie au placard" n'était pas une expression méprisante envers la théologie en tant que telle, mais envers la vaine science dont on fait souvent profession. Un aphorisme n'énonce pas une vérité générale, mais a toujours une signification particulière se rapportant au sentiment qu'il exprime. Si cette personne se choque de telles expressions, elle devrait davantage se choquer de cette idée de "pape converti", qui là, effectivement, n'est pas catholique.

Vous dites que je ne connais pas Mgr Guérard des Lauriers, mais vous n'avez répondu à aucun de mes arguments, en particulier le fait qu'il ait préfacé l'ouvrage du Père Laffineur sur les apparitions de Garabandal, et puis sa phrase "au dessus de la théologie, je place la mystique". Vous ne savez de Mgr Guérard des Lauriers que ce que l'abbé Ricossa vous en a rapporté. Or, il a justement récupéré de Mgr Guérard des Lauriers tout ce qu'il ne fallait pas récupérer, et il a au contraire rejeté ce qu'il fallait retenir. Enfin, vous me dites que je suis une voie "extrêmement contestable au regard de la foi catholique", sans citer les paroles que vous estimez contraires à cette doctrine.

Mais si humblement, vous vous soumettez à la doctrine catholique, alors je vous pose cette question : admettez-vous qu'un jour, l'Église universelle puisse condamner le sédévacantisme ?

Pro Christo et Ecclesia,

Jean-Baptiste André

## Commentaires supplémentaires :

Le Père Joseph Marie m'a répondu notamment ceci : "On peut difficilement faire plus proches que les prêtres qui l'ont assisté dans ces derniers jours et qui ne témoignent pas du tout dans votre sens".

Or :

1°/ M. Catteau a été l'une des personnes les plus proches de Mgr Guérard des Lauriers, à tel point qu'il a reçu de lui une lettre qui a été écrite dans ses derniers jours, voire même le dernier jour si j'ai bonne mémoire.

2°/ Dès 1982-1983, Mgr Guérard des Lauriers ne parlait plus tellement de la survie de Paul VI, car son obsession consistait plutôt dans la volonté de disposer d'un séminaire formant des prêtres qui ne citeraient pas les antipapes au Canon de la Messe ; c'est pour cette raison qu'il avait été attiré par l'abbé Ricossa. Il est donc normal que dans les dernières années, les personnes de l'entourage du prélat n'aient pas entendu parler de la survie de Paul VI. Mgr Guérard des Lauriers n'insistait pas auprès de ceux qui ne voulaient pas y croire. Lorsqu'il voyait que la personne n'était pas ouverte à l'idée, il n'en parlait pas. D'ailleurs, dans ses derniers jours, il n'était précisément plus dans un milieu où il côtoyait des survivantistes, du moins pas à ma connaissance. Donc il ne serait absolument pas surprenant que les prêtres qui l'ont assisté à sa mort aient complètement

ignoré cette question. Au demeurant, il n'est pas vrai de dire que les personnes qui nous auront été les plus proches dans notre vie seront les prêtres qui nous auront donné l'extrême-onction.

Est-ce que l'abbé Feillet, par exemple, était la personne la plus proche de Madame Henriette durant sa vie ?

Je crois que non : "Madame demanda instamment un prêtre ; son aumônier étant absent, on ne trouva que le curé de Saint Cloud, l'abbé Feillet, prêtre dur et fanatique que la princesse détestait. Au lieu de consoler la mourante, il lui dit cruellement que sa vie dissolue méritait les peines de l'Enfer" (tiré d'une biographie de Bossuet).
Évidemment, il s'agit d'un exemple extrême, mais c'est une illustration.

3°/ La préface de Garabandal, ce n'est pas moi qui l'ai écrite (je n'étais pas né). Mgr Guérard des Lauriers l'a rédigée et y manifeste un état d'esprit qui n'est absolument pas celui de l'IMBC aujourd'hui. De surcroît, la Vierge de Garabandal décrivait Paul VI comme un pape valide. **Enfin, il s'agissait d'une révélation non-approuvée par l'Église, et d'une publication revêtue d'un imprimatur invalide selon la thèse de Cassiciacum, car émanant d'un prêtre soumis à une fausse Église**. Le Père Joseph Marie n'a rien répondu à cela, car il n'y a rien à répondre...

*miércoles, 7 de julio de 2021*

## "GARABANDAL, ECO DEL EVANGELIO" por el Padre Michel-Louis Guérard des Lauriers, OP

**Michel Louis Guérard des Lauriers (1), Sacerdote Dominico francés, fue un eminente teólogo mariano que participó activamente en los trabajos preparatorios del Dogma de la Asunción de María; conoció las Apariciones de la Virgen en San Sebastián de Garabandal por el también Dominico Padre Laffineur, fiel devoto del lugar y amigo personal de las jóvenes videntes. Entresacamos algunas de las líneas que el Padre Guérard des Lauriers aceptó gustoso escribir, como prólogo del libro "La estrella en la montaña", salido de la pluma de su hermano el Padre Laffineur.**

***El fenómeno de las apariciones no debe sorprender a los Cristianos, si son verdaderamente creyentes y, por tanto, familiarizados con la dureza de la Fe que debe luchar imperturbablemente hacia el Cielo, si creen verdaderamente en el Amor y descubren así espontáneamente la Presencia de Dios en el efectos de Su Misericordia. Sospecha del signo, busca el signo: estos dos excesos contrarios tienen la misma causa, a***

***saber, la decadencia de la fe, que luego es apoyada por el racionalismo o la superstición. Una fe firme, segura de lo esencial, acoge en gran medida lo que Dios da además.***

***Cuando una aparición incluye una predicción que realmente se hizo, como fue el caso de Fátima y Garabandal, le corresponde al Papa, y a la Congregación del Santo Oficio a él sometido inmediatamente, decidir, en lo que concierne a la sobrenaturalidad de tal apariencia. Las decisiones que la prudencia pueda dictar al Ordinario tienen entonces provisionalmente sólo un valor disciplinario. No tienen, ni de hecho ni de derecho, ningún valor en cuanto a la sobrenaturalidad de la aparición. Esta es una cláusula de derecho consuetudinario; un juicio emitido por la tribu o una asamblea que no tiene la autoridad para llevarlo a cabo es nulo; es inexistente como juicio. Ni el obispo de Santander, ni todos los obispos de España pueden "decidir" los hechos de Garabandal. Y si fingieran hacerlo, usurparían.***

***...de La Salette a Garabandal, las advertencias son las mismas, son el eco del Evangelio y la ilustración de la Tradición. Por tanto, nada se interpone en el camino de la difusión de un mensaje de acuerdo con los requisitos normativos del Magisterio.***

**1 El Padre Guérard des Lauriers ejerció como Profesor en la Universidad de Letrán, al tiempo que era miembro de la Pontificia Academia Santo Tomás de Aquino y Confesor personal del Papa Pío XII. Colaboró además en la redacción original de la carta titulada: "*Breve examen crítico del Novus Ordo Missæ*", carta dirigida a Pablo VI el 5 de Junio de 1969, Fiesta de Corpus Christi, por los Cardenales Bacci y Ottaviani. Esta iniciativa le costó el ser despedido de Letrán, en Junio de 1970. Recibió la Consagración Episcopal el 7 de Mayo de 1981, en Toulon, Francia, de Mons. Pierre Martin Ngo-Dinh-Thuc, Arzobispo Emérito de Hué.**



# - Recommandations du R.P. Guérard des Lauriers sur Garabandal

Posté par **Pèlerin** le 15 février 2012

L'ouvrage du Père Laffineur L'étoile dans la montagne est préfacé par **R.P. Guérard des Lauriers** .

« Les apparitions ne sont pas objet de foi ; elles induisent à croire, ou elles confirment la foi. Elles ressortissent à l'ordre du signe : aussi sont-elles, de soi, placées sous la mouvance et sous le contrôle de l'Eglise, laquelle constitue, du moins en sa pérennité, le premier des signes de crédibilité. Les apparitions ne méritent donc pas la même créance, selon qu'elles ont été, ou non reconnues par l'Eglise comme étant de caractère surnaturel. Cela étant brièvement rappelé quant aux principes, deux observations doivent être ajoutées quant aux faits. Les apparitions sont légitimement tenues pour de l' »extraordinaire ».

Peu de personnes en effet en sont favorisées ; et parmi les personnes sincères qui pensent voir ou percevoir les réalités invisibles, beaucoup objectivent plus ou moins des impressions imaginatives : ce qui peut d'ailleurs leur être surnaturellement très bénéfique, pourvu qu'elles vivent de foi et ne s'écartent jamais du roc solide de la saine doctrine.

Cependant le collectivisme outrecuidant qui déferle jusque dans l'Eglise rendrait aveugles ses sectateurs « éclairés » et sceptiques, s'il leur faisait négliger de considérer les apparitions, précisément au point de vue collectif. Or si on se place à ce point de vue, si on regarde à l'échelle de l'espace temps, si on voit l'humanité et non plus chaque humain, alors, l'apparition devient un fait ordinaire. Dieu n'a jamais cessé de Se manifester visiblement. La présence de Jésus sur terre constitue, à cet égard comme à tous les autres, un achèvement transcendant et un point de départ irréductible au passé ; mais on ne voit pas pourquoi les manifestations visibles de Dieu qui appartiennent à la nouvelle alliance sont l'objet d'une suspicion si critique, alors que celles de l'ancienne alliance ne soulèvent

pas de difficulté. Les exégètes éclairés estiment et veulent imposer que l’Archange Gabriel est une projection mentale de l’ »hagiographe » ; et ils admettent l’existence réelle de l’Ange qui arrêta le bras d’Abraham…. Dieu, alors, n’ayant pas encore trouvé un moyen meilleur d’obtenir ce résultat. Faut-il sourire, ou « prendre pitié » ?

La vérité est cependant fort simple. Exercer la foi est difficile. dieu, qui est Miséricorde, a toujours aidé ses enfants, les croyants, en Se manifestant à eux visiblement. Si donc on considère le rapport entre Dieu et l’ensemble des hommes, on doit affirmer, a posteriori au nom de l’expérience, et a priori en vertu de l’Amour Auteur de la Foi, que l’apparition est dans l’Eglise, un fait organique et permanent. Cela est d’ailleurs confirmé par la norme pratique dont nous avons déjà rappelé le fondement. C’est bien parce que l’apparition est intégrée en droit à la vie de l’Eglise, qu’il revient à l’Eglise, première dans l’ordre du signe, de décider de la valeur de l’apparition, laquelle appartient elle aussi à l’ordre du signe. Ou bien, en exprimant la même chose négativement : si l’apparition ne faisait pas partie organiquement de la vie de l’Eglise, l’Eglise n’aurait pas qualité pour décider comme elle le fait, en ce qui concerne des réalités se présentant d’ailleurs revêtues de critères qui pourraient dès lors être auto-suffisants. L’attitude est donc fausse à tous points de vue, dogmatiquement, ecclésialement, humainement même, qui consiste à ne professer exclusivement que suspicion à l’égard de toute apparition. L’ouverture « à gauche » ou à droite, ou au milieu facile, devrait-elle s’accompagner d’une non-ouverture systématique à l’égard de l’en Haut ? Notre propos n’est pas d’analyser la nature de l’apparition, mais d’en rappeler la signification.

Concluons donc : l’apparition devrait ne pas surprendre les chrétiens, si vraiment ils sont croyants et partant familiarisés avec l’arduité de la foi qui doit imperturbablement tendre vers le ciel, si vraiment ils croient à l’Amour et découvrent ainsi spontanément la Présence de Dieu dans les effets de sa Miséricorde. Suspecter le signe, rechercher le signe : ces deux excès contraires ont la même cause, savoir le pourrissement

de la foi, laquelle s'étaie alors de rationalisme ou de superstition. Une foi robuste et assurée de l'essentiel, accueille largement ce que Dieu donne de surcroît.

Il est opportun d'ajouter, en vue de ce qui va suivre, que la qualification des apparitions par l'Eglise ne relève pas uniformément des mêmes organes. Lorsqu'une apparition a comporté une prédiction effectivement réalisée, comme ce fut le cas à Fatima et à Garabandal, c'est au Pape, et à la Congrégation du Saint Office à lui immédiatement soumise, qu'il revient de décider, en ce qui concerne la surnaturalité d'une telle apparition. Les décisions que la prudence peut dicter aux Ordinaires n'ont alors provisoirement qu'une valeur disciplinaire. Elles n'ont, ni en droit ni en fait, aucune valeur concernant la surnaturalité de l'apparition. C'est là une clause de droit commun ; un jugement porté par le tribulal ou une assemblée qui n'a pas autorité pour le porter est nul ; il est inexistant comme jugement. Ni l'évêque de Santander, ni tous les évêques d'Espagne ne peuvent « décider » des faits de Garabandal. Et s'ils prétendaient le faire, ils usurperaient.

La seconde observation, quant au fait des apparitions, découle de la première. L'apparition fait partie organiquement de la vie de l'Eglise. En retour, elle n'est pas incluse dans le dépôt dont la garde et la promulgation sont commises à l'Eglise. Cette situation entraîne, au moins pour le théologien, une difficulté bien connue sous le nom de « fait dogmatique ». Le rapprochement est éclarant, entre l'existence des apparitions d'une part, et celle des saints d'autre part. Dieu, ici et là, Se manifeste dans l'Eglise : qui Lui en contesterait le droit ? Mais Il Se manifeste d'une manière imprévisible. Il n'est pas vraisemblable d'attribuer aux Apôtres une connaissance quelconque de l'apparition, à Lourdes en 1854, de la Sainte Vierge ; bien qu'ils aient connu implicitement l'Immaculée Conception. Il n'est pas vraisemblable que les Apôtres aient eu révélation de l'existence d'un Français nommé Benoît Joseph Labre, proche de Dieu au point de devoir être canonisé ; bien que les Apôtres aient eu la certitude de la sainteté permanente et toujours fructifiante de l'Eglise.

On voit dès lors la difficulté : sur quel fondement s'appuie l'Eglise pour engager son autorité, voire implicitement ou explicitement son infaillibilité, soit en qualifiant une apparition, soit dans l'acte d'une canonisation ? l'infaillibilité de l'Eglise, qui repose sur la promesse du Christ, n'a-t-elle pas pour objet ce qui est transmissible et transmis par tradition ? Nous n'entendons pas, ici, débattre cette question. Elle met du moins en évidence une importante distinction. Le pouvoir de discrimination dont jouit l'Eglise n'est pas lié de la même manière, aux faits contingents d'une part, au dépôt révélé d'autre part. Ce pouvoir de discrimination s'exerce seulement à l'occasion des premiers ; l'Eglise déclare, en vertu de l'instinct divin qui la meut : tel fait, observé et imprévisible, effectivement est de Dieu, ou bien doit être écarté. Mais l'Eglise n'a pas, comme telle, à promulguer ces faits qu'elle juge et qualifie comme en passant. Et même lorsque l'Eglise engage solennellement son autorité, comme dans la canonisation d'un saint, elle n'ajoute pas la vérité, objet de sa décision, au dépôt révélé. C'est qu'en effet le pouvoir de discriminiation dont jouit l'Eglise ne fait pas que s'exercer « à l'occasion » du dépôt : ce pouvoir est expressément ordonné à la conservation et à la promulgation de dépôt dont l'Eglise est gardienne, maîtresse et mère (Custos, et magistra et mater).

L'Eglise jouit donc d'un pouvoir égal en tous ses effets, parce que toujours fondé sur la même divine Autorité ; mais les modalités d'application sont différentes : discriminer est en droit toujours requis ; promulguer incombe au Magistère en ce qui concerne le dépôt, non pas nécessairement en ce qui concerne l'apparition.

De là résulte une importante conséquence concernant le fait « apparition ». L'apparition peut en effet avoir une portée ecclésiale; Il en est ainsi en particulier, lorsqu'un message, expressément destiné à être diffusé, est associé à l'apparition elle-même ; laquelle est en général le privilège d'un très petit nombre, sinon d'une seule personne. Tel fut le cas à la Salette, à Lourdes, à Fatima : apparitions qui ont été sanctionnées positivement par l'Autorité suprême de l'Eglise. Tel est

également le cas pour les apparitions de Garabandal, au sujet desquelles la seule autorité en l'occurrence compétente, savoir le Pape lui-même, ne s'est pas encore prononcée.

Un message destiné à la plus large diffusion possible est associé à l'apparition ; et il est manifeste, pour qui approche les voyantes, que ce message constitue pour elles ce qui est le plus important dans la totale manifestation de la Sainte Vierge. A qui incombe dans ces conditions, la diffusion du message ? l'Autorité a évidemment droit de regard sur le contenu objectif du message, lequel ne saurait être authentique sans être conforme à la saine doctrine ; mais faut-il ajouter que cette clause est parfaitement satisfaite : de la Salette à Garabandal , les monitions sont les mêmes, elles sont l'écho de l'Evangile et l'illustration de la tradition. Rien donc ne s'oppose à la diffusion d'un message conforme aux exigences normatives du Magistère. Mais, derechef, à qui revient de diffuser ? Puisque le magistère doit, à cet égard, demeurer exclusivement spécifié par le dépôt, non par les signes qui l'accréditent.

La réponse à cette question est si simple que, n'était l'obstruction à laquelle on se heurte, il faudrait s'excuser d'oser la rappeler. Une nouvelle se propage dans un village, par ceux-là mêmes qu'elle intéresse. Un message qui concerne tout le peuple chrétien doit normalement se diffuser par les chrétiens eux-mêmes. Il incombe à ceux qui seraient d'un avis contraire de préciser les raisons graves qui inspirent leur zèle. Ils doivent ne pas oublier que diffuser un message contenant les rudiments du christianisme n'est pas porter un jugement qui est d'ailleurs, même pour eux, réservé ; et que d'autre part, « mettre en garde » contre les apparitions ne justifie pas l'affirmation de contrevérités.

**Le journal « la Croix »** *(NDLR : tiens tiens… déjà à l'époque !)* a informé ses lecteurs que rien ne s'était passé à Garabandal el 18 juin 1965. Or l'apparition qui avait été prédite le 8 décembre 1964 s'est effectivement produite à Garabandal le vendredi 18 juin 1965. Que la vision et le message dont a cru être favorisée Conchita Gonzalez, que les symptômes extérieurs visibles pour tous les assistants, que tout cela soit

réellement surnaturel, nul ne prétend en décider. Mais, en tout cas, il est faux d'affirmer que rien ne s'est passé à Garabandal le 18 juin 1965, il est faux d'affirmer que les mille personnes venues à Garabandal tout exprès ce jour-là n'ont rien observé. le seul fait d'affirmer, en vue de mettre en garde, une contrevérité, suffit à mettre hors du droit commun chrétien ceux qui entendent « mettre en garde », sans avoir d'ailleurs pour cela aucun mandat ; et ce **même fait rappelle opportunément que le droit commun chrétien comporte, pour les simples chrétiens – ceux qu'on berne, et qui disent Amen, et qui payent – la possibilité, sinon le devoir, de faire connaître ce qui les concerne et les intéresse tous et chacun.**

Faire connaître Garabandal, tel est l'objet de ce livre.

M.- L. GUERARD DES LAURIERS, O.P.

1 SHORT EXPLANATION OF WHY WE REJECT THE THESIS OF GUÉRARD DES LAURIERS The position of the priests and seminarians of St. Gertrude the Great Roman Catholic Church is that John XXIII and his successors in the anti-papacy are public heretics and apostates. They, therefore, are not members of the Catholic Church, and for that reason cannot be legally or validly elected into any office in the Church, nor be designated to receive any office in the Church. It is the teaching of the Church that in Baptism a person becomes a member of the Mystical Body of Christ (the Church) by adherence to the Catholic Faith.1 He also is united to the Soul of the Church, which is the Holy Ghost, by receiving sanctifying grace.2 It is possible to be member of one without being member of the other. A person in the state of mortal sin loses sanctifying grace, and is disunited from the soul of the Church; but he is still member of the Church externally as long as he keeps the Catholic faith.3 Also heretics and schismatics in good faith (i.e. in the state of invincible ignorance) are members of the soul of the Church as long as they don't commit a mortal sin; but they are not members of the body of the Church.4 We call the Thesis of Bishop Guérard des Lauriers a theological error.5 We say this because it claims that a heretic and apostate—Bergoglio in our times—can be validly elected to the papacy.6 This goes against the teaching of the divine law and the Canon Law that public heretics and apostates are not members of the Church externally.7 The Thesis claims that John XXIII and his successors, Bergoglio included, are members of the Church externally (or we must at least treat them such without the declaration of the Church), while in truth it is only Catholics in a state of mortal sin ____________________________________ 1 "So, just as in the true community of the faithful of Christ there is only one Body, one Spirit, one Lord, and one Baptism, so there can be only one faith [cf. Eph. 4:5]; and so he who refuses to hear the Church, as the Lord bids 'let him be as the heathen and publican' [cf. Matt. 18:17]." (Pius XII, Mystici Corporis, 1943, DZ 2286) 2 "And after Christ was glorified on the Cross, His Spirit is communicated to the Church in the richest effusion, that she and her individual members may more and more daily become like our Savior. It is the Spirit of Christ that has made us God's adopted sons." (Pius XII, Mystici Corporis, 1943, DZ 2288) 3 "The Church Militant is composed of two kinds of persons, the good and the bad. Both profess the same faith and partake of the same sacraments; but they differ in their manner of life and morality." (Roman Catechism, The Ninth Article, #7, p. 101) 4 "The same in its own way must be said of the Church, inasmuch as she is the general help to salvation. Therefore, that one may obtain eternal salvation, it is not always required that he be incorporated into the Church actually as a member, but it is necessary that he be united to her at least by desire and longing. But this desire need not always be explicit, as it is in catechumens, but when a person is under invincible ignorance, God accepts also an implicit desire, so called because it is included in that good disposition of soul, whereby a person wishes his will to be conformed to the will of God." (Letter of the Holy Office to the Archbishop of Boston, 1949, DS 3870) 5 A theological error is the denial of a theological doctrine which is morally certain that the Church considers as either belonging to the integrity of the Faith, or being logically connected with a revealed truth. (Wilhelm & Scannell 1906, 90) 6 Father Filippo Maroto, professor of Canon Law in the Pontifical College of St. Athanasius, consultant of the Holy Office, who worked in the preparation of the 1917 Code, wrote: "A) The validity of the election, as regards the person elected, depends only upon divine law—in other words, no other impediments except those laid down by divine law, render the election of a Roman Pontiff invalid… Therefore, for valid election of a Roman Pontiff now it is required and suffices that the person elected be:… c) A member of the Church, for he who does not belong to the Church is considered incapable of possessing jurisdiction, especially ordinary jurisdiction, and cannot actually be the head of the Church. For this reason, infidels and the unbaptized can in no way be validly elected. So too, the divine law itself bars

heretics and schismatics from the supreme Pontificate. (Maroto 1919, 171-172, #784; Cekada 2021, 248) 7 Father Conte a Coronata wrote: “No restrictions exist anymore concerning who can be elected to the office of the Roman Pontiff from the part of the human law. …Precaution of the office of the primacy: what is decreed concerning this precaution by the divine law. …In the same way for the validity is required, that the elect be a member of the Church; therefore heretics and apostates, at least public ones, are excluded.” (Conte a Coronata 1950, 366; 370) Monsignor Gerard van Noort writes: “By the term public heretics at this point we mean all who externally deny a truth (for example Mary’s Divine Maternity), or several truths of divine and Catholic faith, regardless of whether the one denying does so ignorantly and innocently (a merely material heretic), or willfully and guiltily (a formal heretic).” (Van Noort 1959, 241) 2 who retain the membership of the Church externally but not internally. When a Catholic commits sins of heresy, schism, or apostasy, not only does he lose sanctifying grace in his soul, but he is also cut off from the external membership of the Church; and this happens automatically, without the need of any declaration on the part of the Church.8 We also call the Thesis a theological error, because it has invented the idea of an obstacle John XXIII and his successors supposedly posited, so that they were lawfully and validly elected, but did not receive authority. In truth, Canon Law of 1917 and all its commentators teach unanimously, that if person is capable of being elected Pope, he is able also to become Pope.9 This is because the _____________________________________ 8 Regarding Pope who becomes a heretic, St. Antoninus, Doctor of the Church, writes in his Summæ Sacræ Theologiæ, pars III, titulus XXII, caput IV, § 3: “When he falls into heresy, then he for this fact is severed from the Church, and ceases to be her head, and is deposed de facto, not de jure, because ‘he that doth not believe, is already judged’ [John 3:18] and this de jure; but this is before the judgment, because he who himself is a heretic, is severed from the Church; and the head cannot be severed from the body, as long as it be the head of that body from which it is severed. Therefore the Pope for this reason ceases to be the head of the body of the Church; and thus a heretic cannot be or remain Pope, because the keys of the Church cannot be had outside the Church.” (Antoninus 1740, 1208) Another Saint and Doctor, St. Robert Bellarmine, writes: “The opinion of more recent learned men is the same, like John Driedonus, who in book 4 of his book on Scripture and the dogmas of the Church (in chapter 2, part 2, sentence 2) teaches that only those are separated from the Church, who are either expelled, like the excommunicated, or of themselves depart and oppose the Church, like heretics and schismatics. And in the seventh sentence he says that in those who have departed from the Church absolutely no spiritual power remains over those who are in the Church. Melchior Cano in book 4, chapter 2 on theological locations, teaches that heretics are not parts of the Church, nor members, and in the last chapter at argument 12 he says that it cannot even be thought that someone could be the Head and Pope, who is neither a member or a part of the Church. And in the same place he teaches in clear words that occult heretics are still parts and members of the Church, and so an occult heretical Pope is still Pope. Others have the same opinion and we cited them in book 1 on the Church. The foundation of this opinion is that a manifest heretic in no way is a member of the Church, that is, neither in mind nor in body, neither with internal union nor external. For bad Catholics also are united and are members, in mind through faith, and in body through the confession of faith, and through participation in the visible sacraments. Occult heretics are united and are members, but only with an external union, just as on the other hand, good catechumens belong to the Church with an internal union only, but not external; but manifest heretics belong in no way, as has already been proven.” (Bellarmine 2016, 839-840) Msgr. van Noort writes: “It is certain that public, formal heretics are severed from Church membership. It is the more common opinion that public, material heretics are

likewise excluded from membership. Theological reasoning for this opinion is quite strong: if public material heretics remained members of the Church, the visibility and unity of Christ's Church would perish. If these purely material heretics were considered members of the Catholic Church in the strict sense of the term, how would one ever locate the 'Catholic Church'? How would the Church be one body? How would it profess one faith? Where would be its visibility? Where its unity? For these and other reasons we find it difficult to see any intrinsic probability to the opinion which would allow for public heretics, in good faith, remaining members of the Church." (Van Noort 1959, 241-242) The Roman Catechism teaches: "It follows that there are but three categories of persons excluded from her pale: first, infidels; secondly, heretics and schismatics; and thirdly, excommunicated persons. …Heretics and schismatics, because they have separated from the Church and belong to her only as deserters belong to the army from which they have deserted. It is not, however, to be denied that they are still subject to the jurisdiction of the Church, inasmuch as they are liable to have judgment passed on their opinions, to be visited with spiritual punishments, and to be denounced with anathema. Finally, excommunicated persons, because excluded by her sentence from the number of her children, they do not belong to her communion until restored by repentance." (Roman Catechism 1984, 103) Finally, Pope Pius XII teaches in Mystici Corporis: "Nor must one think that the Body of the Church…is made up during the days of its earthly pilgrimage only of members conspicuous for their holiness, or that it consists only of those whom God has predestined to eternal happiness. …For not every sin, however grave it may be, is such as of its own nature to sever a man from the Body of the Church, as does schism or heresy or apostasy." (DS 3803) He also says: "Actually only those are to be numbered among the members of the Church who have received the laver of regeneration and profess the true faith, and have not, to their misfortune, separated themselves from the structure of the Body, or for very serious sins have not been excluded by lawful authority." (DZ 2286; DS 3802) Notice that from these quotes we see that the Church, in no unclear words, teaches that separation from the Catholic Church can happen either by excommunication from the part of the Church or by one separating himself from her by committing a sin of schism, heresy, or apostasy. 9 The Code of Canon Law (CCL), canon 219: "The Roman Pontiff, legitimately elected, immediately upon accepting the election, obtains by divine law the full power of supreme jurisdiction." Pius XII also taught in his Vacantis Apostolicæ Sedis 1945, #101: "Having obtained this consent within the time limit, insofar as it is necessary, determined by the prudent judgment of the cardinals, the one who is elected through the greater number of votes, is immediately the true Pope, and actually acquires and can exercise full and absolute jurisdiction over the whole world." (AAS 3/1946, p. 97) Furthermore, Father John Berthram O'Connell writes in his The Celebration of Mass, that the priest is to mention the name of the Pope in the Canon "once his election has been announced." (O'Connell 1940, 87) 3 Church does not, and indeed could not, make decisions about the internal state or intentions of a person; what she looks at is if her members are Catholic or not, i.e. do they have the Catholic faith and belong to the Mystical Body of Christ externally.10 We also hold the Thesis of Guérard des Lauriers to be illogical and erroneous, because it teaches that through material apostolic succession Bergoglio legally designates and upholds the apostolicity of the Church. But the very notion of material apostolic succession is that it is valid but illegal. It is not possible to have apostolic succession which is merely material but still legal. And this is because the very thing which makes the succession material is illegality; and what makes it formal is legality.11 Furthermore, it is downright absurd to think that a person who does not hold the faith handed down from the Apostles, could be a successor of the Apostles. Since we also hold that Novus Ordo ordinations and consecrations are invalid, we truly say, that when it comes to upholding the

apostolicity of the true Church of Christ, Bergoglio has nothing to give and nothing to lose.12 Also, since the Thesis holds that Bergoglio and his bishops receive legal designation to maintain the apostolicity from the part of the Church, then the only logical conclusion would be that we, the Traditional Bishops and priests, have not received legal designation. Just like it is impossible there be two heads in a family, two presidents in a state, or two gods in heaven, it is intrinsically impossible that if Bergoglio and his bishops have been legally sent, there could exist some other legal line of succession besides them. Furthermore, the Novus Ordo church excommunicated Abp. Thuc, Bp. Guérard, and Bp. Carmona, and declared their orders illegal.13 If the post-Vatican II Church has power to designate, it must also have power to non-designate. By upholding to the legality of Bergoglio, the only logical conclusion would be that the traditional clergy is illegal, that is, outside the true Church and true apostolicity. And indeed, this is a position which is defended by the Novus Ordo and the R&R position; but it must be rejected by the Sedevacantists. Lastly, one cannot see these differences among the traditional clergy as something one can just express his opinion about, like a debate about the working of God's grace in a soul. These questions pertain to where is the true Church of Christ, which obviously affects the salvation of souls.14 It is to

_____________________________________ 10 St. Thomas Aquinas writes in Summa Theologiæ (Second Part of the Second Part, Question 60, article 2, reply to Objection 1): "In these words our Lord forbids rash judgment which is about the inward intention, or other uncertain things, as Augustine states." Msgr. van Noort also states: "Once again, it makes no difference whether a person who breaks the bonds of Catholic Communion does so in good faith or in bad; in either case he ceases to be a member of the Church. The innocence or guilt of the parties involved is purely an internal matter, purely a matter of conscience; it has no direct bearing on the question of one of the external and social bonds requisite for membership." (Van Noort 1959, 244) 11 Material apostolicity means that a bishop possesses valid orders, but since he has separated himself from the unity of the Church, his mission is illegal. For legality, i.e. to make a bishop a Catholic bishop and successor of Apostles, material apostolicity is not enough. What is required for true apostolic succession is that it is both valid (material) and legal (formal). In order that a church be the true Church, the mark also of true, i.e. valid and legal apostolicity is necessary. (Dorsch 1928, 608- 609) Therefore the idea that there might be what the Thesis calls "legal material succession" is impossible; it is a same kind of oxymoron like "a squared circle" or "a living corpse." 12 See Fr. Anthony Cekada, "Bergoglio's Got Nothing to Lose..." (Cekada 244-255) 13 "1) Bishops who ordained other bishops, as well as the bishops ordained, besides the sanctions mentioned in canons 2370 and 2373, 1 and 3, of the Code of Canon Law, incurred also, ipso facto, excommunication most specially reserved to the Apostolic See as stated in the Decree of the Sacred Congregation of the Holy Office of 9 April 1951 (AAS XLIII, 1951, p. 217 f.) The penalty contained in canon 2370 applies also to assisting priests, should any have been present. 2) In accordance with canon 2374 priests illicitly ordained in this way are ipso facto suspended from the order received, and they are also irregular should they exercise the order (canon 985, 7). 3) Finally, as regards those who have already received ordination in this illicit manner, or who will perhaps receive ordination from them, whatever about the validity of the orders, the Church does not nor shall it recognize their ordination, and as regards all juridical effects, it considers them in the state which each one had previously, and the above-mentioned penal sanctions remain in force until repentance." (L'Osservatore Romano, English Edition, 18 April 1983, p. 12) 14 "Therefore, those who are divided from one another in faith or in government cannot live in the unity of such a body, and in its one divine spirit." (Pius XII, Mystici Corporis, 1943, DZ 2286; DS 3802) "It was to this Mystical Body, the Church, into which Christ commanded all nations to enter; and

He decreed her to be a means of salvation without which no one can enter heaven, and that whoever refuses to submit to this divinely established Church will not be saved.” (Letter of the Holy Office to the Archbishop of Boston, 1949, DS 3867-3868) 4 this true Church to which the traditional Bishops and priests are obliged to guide the true flock of Christ on earth to enter. While it is true that one can err in good faith where the true Church is, no one can remain in the state of doubt about it. Bergoglio either is a member of the Church of Christ, or he is not. If he is a Catholic, then he can, according to the divine law and the Canon Law, not just be elected Pope, but also become Pope. But if he is not a member, then not only his papacy, but also his supposed election to the office is, according to both Canon and divine law, invalid. And Bergoglio’s organization (the Novus Ordo church) either has the Holy Ghost as its soul, or it does not. If it has, it is the true Church of Christ; and it is treated as such by Novus Ordo and R&R. But if it doesn’t, it is a false sect, and must be completely and totally rejected by Catholics. _____________________________________

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1 TOTALISM VS. THE CASSICIACUM THESIS by Fr. Vili Lehtoranta Preamble At the end of October 2022, I was invited to be interviewed at the program named The Catholic Family Podcast, hosted by Mr. Kevin Davis. Mr. Davis had previously in March invited Bishop Donald Sanborn to speak about the Cassiciacum Thesis, aka. the Thesis of Bishop Guérard des Lauriers. Bishop Sanborn, who is the Rector of the Most Holy Trinity Seminary in Reading, Pennsylvania, is one of the most well-known proponent of the Thesis, together with Father Francesco Ricossa, the head of the Institute of the Mother of Good Counsel (IMBC) in Turin, Italy. Since I myself had, ever since my ordination in 2011, worked closely with Bishop Daniel Dolan and Fr. Anthony Cekada, both of whom rejected the Thesis, and had also learned from them about some of the problems concerning it, I accepted the invitation of Mr. Davis to give a response to Bishop Sanborn's interview. These objections, and the view which Fr. Cekada held, is generally called Totalism, meaning the total vacancy of the Holy See, and total rejection of the false church of Jorge Mario Bergoglio. Mr. Davis and I had originally planned to do the interview in May, but because of Bishop Dolan's untimely death in April, and the move of Most Holy Trinity Seminary from Florida to Pennsylvania, my interview was postponed to October. In this article I will give a comparison between the Thesis and Totalism, and present my objections to it in a more thorough form than I could do in the hour-long interview. I. Is Thesis Sedevacantism? 1 DZ 1823. 2 BC 144. 3 Benigni 1913, 217. Sedevacantism comes from the Latin words sede vacante, the see being vacant. The reason why the Church can be without a Pope for a long time, even for decades, is that the Pope is what is called the visible head of the Church,1 while Christ is called the invisible Head.2 So the Church is never a headless or imperfect Body, but always has Christ as her Head, even if she is occasionally devoid of her visible head, the Pope. When is the Church, then, in the state of sede vacante? According to Fr. Umberto Benigni, professor of Church history and founder of the Sodalitium Pianum, papal sede vacante is a time "between the death of the pope and the election of his successor."3 This is the position of the Totalists, who maintain that the Holy See has been vacant since the death of Pope Pius XII in 1958, because Angelo Roncalli was a modernist, was outside of the Catholic Church, and was thus in no way capable to receive the papacy, and also those who were elected to succeed him did not meet the necessary conditions for being a true or legitimate Pope.4 The Thesis argument, on the other hand, is that the election of 2013, which chose Jorge Mario Bergoglio, aka. "Pope Francis", was a true papal election, just like the election of 1903, which elected St. Pius X, was a true papal election. According to Father Damien Dutertre, one of the proponents of the Thesis, Bergoglio and his predecessors (and successors) "can validly elect and be elected in the Church" and that they are non-popes only because "they did not properly accept their election to the papacy."5 From this it follows, that our situation, in these times of Bergoglio, "is therefore not one of pure vacancy of the Roman 4 Cfr. Declaration of Abp. Thuc et al. May 26, 1983. 5 Dutertre 2022a, 2. Fr. Umberto Benigni (1862- 1934), founder of the Sodalitium Pianum 2 See."6 Fr. Ricossa says it even more clearly: "The See is occupied by him, and cannot be occupied by someone else for as long as the election has not been declared null by the Church."7 Because of this, we Totalists do not see the supporters of the Thesis as real and true Sedevacantists. If there is a legitimate claimant who sits on the throne of St. Peter, and his election was valid, then we are not in the state of sede vacante as it was defined by Fr. Benigni. II. Where is the Hierarchy Today? The big thing which the Thesis supporters say makes it superior against Totalism is that the Thesis saves the continuation of apostolic hierarchy. They say that in the Totalist system this is gone. First let us look at what apostolicity means. The definition is given by Fr. Jean-Vincent Bainvel (1858-1937), the dean of the faculty of theology of the Catholic Institute of Paris from 1913 to 1925: It is, in fact, an obvious thing: the Church being a hierarchical social body, one must belong to this social body in order to share in the

authority of its hierarchy. Without apostolic succession, the hierarchy is no longer that which Christ instituted: it is a human work; and even if the sacraments remained there, the authority would not be there; for the power of order does not of itself carry the power of jurisdiction: the latter is attached to the mission, to the legitimate succession. It is not enough to claim Christ, nor even to have the sacraments. We are his people, we are of his church (I speak externally) when we obey the pastors established by him, sent by him. It is therefore for a Church a capital question that of legitimate succession.8 So from the very start, Bergoglio is disqualified as having anything to do with the continuation of hierarchy, because he is a heretic and an apostate, which, as we will see later, automatically excludes him from the Church membership. In other words, he doesn't even have the bare minimum what it takes to be a legitimate possessor of continuation of hierarchy in the Church of Christ. The altar boys who serve my daily school Mass are more successors of Apostles than Ber6 Dutertre 2022a, 8. 7 Ricossa 2016, 18. 8 Bainvel 1909, 1625 9 Omne quod non est ex fide, peccatum est, schismaticum est, et extra unitatem Ecclesiæ est. Biskupek 1935, 50. goglio, for at least the altar boys are Catholics, while Bergoglio is not. As the Bishop, who is ordaining a Subdeacon, says in his instruction to the ordinand: "All that is not of faith is sin, and schism, and outside the unity of the Church."9 As we also see from the definition, anyone who claims to be a Catholic Bishop, must possess two things: 1) valid orders, and 2) the legality, or power of jurisdiction. Fr. Cekada has amply presented his arguments that Bergoglio and his church do not possess valid orders.10 Therefore, Bergoglio and his bishops are disqualified of having anything to do with the apostolicity of the Catholic Church already on two counts: 1) they are not Catholics, and 2) they do not possess valid orders. Do Sedevacantist Bishops, who have the Catholic faith and valid orders, have jurisdiction, then? According to the Thesis, no. Fr. Nicolas Despósito, one of the professors of Most Holy Trinity Seminary, has written: Sedevacantist bishops do not enjoy any title of jurisdiction. The supplied sacramental jurisdiction in the internal forum exercised per modum actus in Confession, must not be confused with the ordinary jurisdiction to govern the Church, which belongs to the external forum, is habitual and can only be granted by a Pope. Since sedevacantist bishops are not part of the material-legal hierarchy of the Church which is the basis for juridical status, and have no title (either true, colored or presumed) to jurisdiction to any territory, they do not have the right to represent the whole Church in a General Council. The only power that sedevacantist bishops have is the power of orders, which allows them to validly ordain priests and administer confirmation.11 The Totalist position, on the other hand is, that without legality, any Bishop, Sedevacantist or otherwise, cannot be a true successor of Apostles. He would, in that case, not be a true Bishop, but a thief, as Our Lord says: "He that entereth not by the door into the fold of the sheep, but climbeth up another way, he is a thief and a robber. But he that entereth by the door, is the Pastor of the sheep."12 But as the 1917 Code of Canon Law (CCL) defines, besides ordinary jurisdiction, which is had by the Pope and the diocesan Bishops, there 10 "Absolutely Null and Utterly Void" (2006). Cekada 2021b, 278- 325. "Still Null and Still Void" (2007) Cekada 2021b, 356-381. 11 Despósito 2019, 8. Emphasis in the original 12 John 10:1-2. 3 is what is called delegated jurisdiction (which is not the same as supplied jurisdiction): Ordinary power of jurisdiction is that which is attached to an office by law; delegated [power is that which] is committed to a person.13 In the times when the Church has Popes, their legitimacy was proved with the mandatum, which was a papal document granting permission for the consecration of a Bishop who will serve as Bishop in any capacity, such auxiliary or titular Bishop. To the diocesan Bishops was granted the canonical appointment, which designated the Bishop as an ordinary or residential Bishop.14 Since the mission of the Church to save souls is divine law, and the method how this mission is delegated throughout the times

and places is merely a human law, the Traditional Catholic Bishops are not bound to "seek permission" from any modernist institution, or from any "material-legal hierarchy". Instead, since Christ still remains the invisible Head of His Church, He, in the times when visible head is not had, grants legitimacy and obligation to each Bishop to both validly and legally "to judge, to interpret, to consecrate, to ordain, to offer sacrifice, to baptize and to confirm" as it is said in the rite of Episcopal Consecration. As Fr. Cekada put it: "This divine law always endures, together with the jurisdiction from Christ necessary to fulfill it."15 I personally don't know why any Traditional Catholic would have any problem with this. There is no Pope. There are no Bishops with ordinary jurisdiction. Is one to presume that a human ecclesiastical law trumps the divine mission of Christ to do what Traditional priests and Bishops have now done for decades, namely estab13 CCL 197 §1. 14 Cekada 2021b, 63-64. 15 "Traditional Priests, Legitimate Sacraments" (2003). Cekada 2021b, 129-139. lish churches and missions, where they give Sacraments and teaching to the faithful? So the answer to the question, "where is the hierarchy," is, that it is in the Traditional Catholic Bishops, who have been validly and legally consecrated. But even if someone would have a problem with this, that would not somehow make Thesis true by default. Because according to this Thesis, the hierarchy of Bergoglio, as Fr. Despósito puts it, "enjoys a legal status which can only be removed by a legal process."16 But this leads to the conundrum which is far worse than any possible problem which might be had with the position of the Traditional Bishops being the true hierarchy. If only the hierarchy of Bergoglio is legal, then the only logical conclusion is that the Sedevacantist priests and Bishops are illegal. There is no way the Thesis can get around this. If Bergoglio has power to designate where the legal succession continues, he has also to have the power to designate where it does not continue. And his church has done so by declaring as illegal those Traditionalist clerics who derive their orders from Archbishop Pierre Martin Ngo Dinh Thuc: Finally, as regards those who have already received ordination in this illicit manner, or who will perhaps receive ordination from them, whatever about the validity of the orders, the Church does not nor shall it recognize their ordination, and as regards all juridical effects, it considers them in the state which each one had previously, and the above-mentioned penal sanctions remain in force until repentance.17 Of course no Thesis supporter would say that their orders or mission are illegal. But that is the only logical conclusion if one accepts the "material-legal hierarchy" theory. If this system can't be applied logically, it shouldn't be applied at all. 16 Despósito 2019, 6. 17 L'Osservatore Romano, English Edition, 18 April 1983, p. 12. Is this the legal hierarchy of Christ's Church today? 4 III. Where is the Catholic Church? As we could already see from above, the Thesis supporters see the hierarchy of Bergoglio as legal. And they also argue, that Bergoglio's church "is not a separate Church, but rather describes the phenomenon of modernist prelates attempting to impose on the Catholic Church their poisonous religion."18 Fr. Despósito puts it like this: The term "official Church" should be understood here to mean the material hierarchy of the Catholic Church, which remains the same before and after Vatican II. It would be theologically erroneous – even heretical – to designate the present day hierarchy as the Catholic Church formally.Technically, Vatican II was the beginning of a new religion, but not of a new Church.19 Here we see how the Thesis attempts to build its own alternative reality. Little bit like in nominalism, an idea "describes" some concept which doesn't necessarily coincide with reality at all. Things are not how they look like. It also resembles Kantianism, where the "phenomenon" as our mind's idea is really extinct from the thing itself, which our mind cannot grasp.20 So in this made-up Thesis world, it might appear that this church organization of Jorge Mario Bergoglio is not the Catholic Church, but, against all sense-information, the true Church of Christ is still intact in it.21 This is a concept which the Totalists reject completely. We say that the election of John XXIII in 1958

was the beginning of both new religion and a new church. Completely indepen18 Dutertre 2022b, 38. 19 Despósito 2019, 5. 20 Parente 1952, 160, 200. 21 The Dominicans, in the tradition of St. Thomas Aquinas, fiercely attacked against nominalism, whose one main proponent was Durandus of Saint-Pourçain. Durandus (d. 1334), whose name means "hardened" or "enduring", was the theological advisor of Pope John XXII at Avignon, and later Bishop of the diocese of Meaux in 1326- 1334. He was constantly in trouble with his order because of his opposition to the teachings of St. Thomas Aquinas on several theological and philosophical questions. There is a persistent rumor that the Dominicans wrote as an epitaph on Durandus' grave at Meaux these verses: dently of anyone's thoughts, the church organization of Jorge Mario Bergoglio, which is clearly a visible entity, either is the Mystical Body of Christ, i.e. the Catholic Church, or it is not. There is no third option. That's why the opponents of the Thesis are called Totalists, because we totally reject the idea that this heretical sect of Bergoglio has anything to do with the true Church of Christ, either legally or in reality. Patrick Henry Omlor labelled this sect as the "Robber Church" and wrote: For just how much "change" could the Catholic Church possibly undergo and still be the Church? Quite apparent for all to see are the frenzied efforts of the new robbers to destroy all ties and links with the past, to eradicate from memory all vestiges of the ancient, true, traditional Church. To think of the new Robber Church as the very same Catholic Church that it is so deliberately and painstakingly trying to wipe out of memory? Absurdity of absurdities!22 And Mr. Omlor wrote these words in 1971! To see Vatican II Church as the same thing as the Catholic Church? Absurdity of absurdities. Unless one shares the mindset of one of our former presidents, who had difficulties to grasp the meaning of the verb "is", everyone must admit that the church organization of Jorge Mario Bergoglio either is the true Church or it is not. After his supposed excommunication from the Church in 1983, Bishop Moisés Carmona (1912-1991), one of the Bishops consecrated by Archbishop Thuc, wrote to the Archbishop of Chihuahua Adalbert Almeida in reply: From what Church, Msgr. Almeida – from that of always – or from the new one? You apostates, eminent represenDurus Durandus jacet hic sub marmore duro. An sit salvandus, ego nescio nec quoque curo. Which can be translated: "Stubborn Durandus here lies under the hard marble. Whether he is saved, I do not know, neither do I care." Since the burial place of Durandus has not been preserved, we can neither confirm or deny this rumor. Iribarren 2005, 9. 22 Omlor 1998, 164. Is it or is it not? 5 tatives of the Vatican II Church, do you have power to excommunicate those who remain in the Church of always?... It is a glory for us to be excommunicated for our loyalty to the One, Holy, Catholic and Apostolic Church; we desire that more excommunication come and to have the good fortune to die excommunicated by that Church, which is not the Church of Christ assisted by the Holy Ghost.23 And truly, the position of Bishop Carmona, the Totalist and Sedevacantist position, is the only one which is completely in accord with Scripture and Tradition. St. Paul wrote to the Ephesians: Let women be subject to their husbands, as to Our Lord: because the man is the head of the woman, as Christ is the Head of the Church, Himself, the Saviour of His Body. But as the Church is subject to Christ, so also the women to their husbands in all things.Husbands,love your wives, as Christ also loved the Church, and delivered Himself for it: that He might sanctify it, cleansing it by the laver of water in the word: that He might present to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it may be holy and unspotted.24 Pope Boniface VIII opened his famous bull Unam Sanctam (1302) with these words: With Faith urging us we are forced to believe and to hold the one, holy, Catholic Church and that, apostolic, and we firmly believe and simply confess this (Church) outside which there is no salvation nor remission of sin, the Spouse in the Canticle proclaiming: "One is my dove, my perfect one. One she is of her mother, the chosen of her that bore her" [Cant.

6:8].25 We Totalists declare, with Bishop Carmona and Mr. Omlor, that this Vatican II "Church" has nothing whatsoever to do with the true Church of Christ. We cannot identify the church organization of Jorge Bergoglio as the Church without "spot or wrinkle" which is "holy and unspotted" and the "perfect one." 23 Letter to the Abp. of Chihuahua, Adalbert Almeida, May, 1985. 24 Eph. 5:22-27 25 DZ 468. But if anyone still has doubts about if the church organization of Bergoglio is the same thing as the Catholic Church, he doesn't need to take the word of the Totalists for it. All he needs to do is to take his Baltimore Catechism, look the four marks ofthe Church and see if he finds them in Bergoglio's church. Those four marks are: Why is the Catholic Church one? The Catholic Church is one because all its members, according to the will of Christ, profess the same faith, have the same sacrifice and sacraments, and are united under one and the same visible head,the Pope. Why is the Catholic Church holy? The Catholic Church is holy because it was founded by Jesus Christ, who is all-holy, and because it teaches, according to the will of Christ, holy doctrines, and provides the means of leading a holy life, thereby giving holy members to every age. Why is the Catholic Church catholic or universal? The Catholic Church is catholic or universal because, destined to last for all time, it never fails to fulfill the divine commandment to teach all nations all the truths revealed by God. Why is the Catholic Church apostolic? The Catholic Church is apostolic because it was founded by Christ on the apostles and, according to His divine will, has always been governed by their lawful successors.26 Obviously the question, if the church organization of Bergoglio is the true Church of Christ or not, is something which no Catholic can remain in doubt. But the true Church always has the answers, and offers the means for her members to solve any doubts which pertain to faith or morals. And for many it might be, that the message of the Totalists, that the church of Bergoglio is a heretic sect, is "a hard saying."27 But, as Sherlock Holmes once said: "Any truth is better than indefinite doubt."28 26 BC, qq. 156-159. 27 Cfr. John 6:60. 28 Arthur Conan Doyle: The Adventure of the Yellow Face (1893). Thou art Peter, and upon this Rock I will build the organization of Bergoglio? 6 IV. Is Bergoglio Eligible to be Elected Pope? Another major difference between Thesis and Totalism is the question about if Bergoglio has been elected to receive the papacy. Or, as Fr. Dutertre puts it: Where the Thesis disagrees with totalism is in the explanation of how these claimants to the papacy were not true popes.29 Here is another major difficulty with the Thesis universe, because a normal human mind does not work this way. It would be like if I would ask one of my students to explain in what manner I am not the President of the United States. An average student would probably find this question very confusing, because a normal mind grasps that a person either is thePresident or he is not. Nevertheless, in his interview with the Catholic Family Podcast, Bishop Sanborn said that yes, a Pope who falls into heresy would ipso facto [by the very fact] fall away also from the Church membership. But in order that this falling away from the Church membership have a legal effect, the culprit must be declared guilty by the Church. He gives a long list of theologians, e.g. Cajetan, Billuart, St. Robert Bellarmine, who all say the same as the Thesis, i.e. that in order that Bergoglio not being legally the Pope-elect, he must be declared so by the Church, otherwise he retains designation to the papacy, in a same way as the President-elect of the United States. Some legal body must take the election away, and if it's not taken away, and Bergoglio would convert, he'd become Pope.30 But this view is entirely false. As Fr. Cekada has pointed out, it is divine law that a person 29 Dutertre 2022a, 1. Emphasis in the original. 30 https://mhtseminary.libsyn.com/webpage/interview-catholicfamily-podcast-interviews-bp-sanborn who does not hold the Catholic faith is incapable of being validly elected to receive the papacy.31 Pope Pius XII teaches in Mystici Corporis (1943): Actually only those are to be numbered among the members of the Church who have received the laver of regeneration and profess the true faith, and have not, to their misfortune, separated

themselves from the structure of the Body, or for very serious sins have not been excluded by lawful authority. - - Nor must one think that the Body of the Church - - is made up during the days of its earthly pilgrimage only of members conspicuous for their holiness, or that it consists only of those whom God has predestined to eternal happiness. - - For not every sin, however grave it may be, is such as of its own nature to sever a man from the Body of the Church, as does schism or heresy or apostasy.32 We see, therefore, that Pius XII, in no unclear words, teaches that separation from the Catholic Church can happen either by excommunication from the part of the Church or by one separating himself from her by committing a sin of schism, heresy, or apostasy. Furthermore, just like the electoral college has the power to elect the President, nevertheless neither the papal or presidential electors possess the power to elect whoever they want to. The electoral college of the United States has strict restrictions, dictated in the Constitution, who is eligible to be elected President. And those constitutional qualifications are, that the President-elect must: 1) Be a natural-born citizen, 2) Be at least 35 years old; and 3) Have resided in the United States for at least 14 years.33 Ilhan Omar, Democratic congresswoman from Minnesota, was born is Somalia in 1982, and she is a naturalized citizen of the United States. She is therefore constitutionally ineligible to be elec31 "Bergoglio's Got Nothing to Lose" (2014) Cekada 2021c, 244-255 32 DS 3802-3803. 33 Article II, Section 1, Clause 5. Eligible to receive the presidency? No more or less than Bergoglio to receive the papacy. 7 ted as President. Even if she would run, would win all 50 states, and be unanimously elected by the Electoral College, no legal election can give her something which she is unable to receive, namely the presidency of the United States. Similarly, it is false what Fr. Duterte claims, that "undeclared heretics can validly elect and be elected in the Church."34 As Father Filippo Maroto, a consultant of the Holy Office, who worked in the preparation of the 1917 Code points out, the validity of papal election depends only upon the divine law; and those impediments given by divine law render the election of a Roman Pontiff invalid. And the qualifications for the elect are that he be: 1) with the use of his reason 2) of the male sex 3) a member of the Church, for which reason infidels, heretics and schismatics cannot be validly elected.35 But regarding if Bergoglio is an actual Popeelect or not, it is completely irrelevant what Bishop Sanborn says, what Fr. Dutertre says, or what Fr. Cekada says, or what I say. In the real world, Jorge Mario Bergoglio, who was baptized on 25 December 1936, in the Basilica of Mary Help of Christians and St. Charles Borromeo in Buenos Aires, either 1) is a member of the Catholic Church; or 2) is not a member of the Catholic Church. And that's it. Those are the only two options there is. And if he is the member of the Church, he is capable, not only to be elected to receive the papacy, but actually to receive the papacy.36 But if one still holds the Thesis as true, and that a public apostate can be validly elected to receive the papacy, one can just as well claim that Ilhan Omar can be elected to receive the papacy. If the pope-elect can be dispensed from having the Catholic faith and the Church membership, he can just as well be excused from being baptized, or of being the male sex, too. This is a logical conclusion, if one holds that a human law can trump the divine law. 34 Dutertre 2022a, 2. 35 Maroto 1919, 171-172, #784; Cekada 2021c, 248 36 Short Explanation of the Thesis. V. Where we get the Pope, then? In the question how might the Church get a true Pope again, three theories have been suggested: 1) Direct divine intervention 2) An imperfect General Council 3) The Thesis, i.e. conversion of Bergoglio to the true Faith.37 We Totalists are often criticized of not taking the problem of Apostolic succession seriously and just saying that "God will solve the crisis." I never understood why is it such a terrible sin to put your hope and trust to God. Bishop Dolan always saw this crisis as a punishment from God for which Catholics need to do reparation, rather than some big problem which man needs to solve. The impatience of getting this "problem" solved reminds me of the Apostles' question to Jesus: "Lord, whether at this time

wilt Thou restore the kingdom of Israel?” And He responded: “It is not for you to know times or moments, which the Father hath put in His own power.”38 The private revelation most quoted for the restoration of the papacy was received by Venerable Elisabetta Canori Mora (1774-1825), who was a professed member from the Third Order of Trinitarians. She once received a vision where St. Peter descended from heaven, dressed in pontifical vestments surrounded by angels, and protected the faithful from the acts of violence. To celebrate the victory over the persecutors and demons, the faithful were led to the feet of St. Peter to make homage to him. St. Peter himself chose new pope who would restore to reorganize the Church and re-establish the religious orders, and this new pope was recognized in every country of the world as the new Vicar of Christ.39 So in the divine intervention, St. Peter simply chooses and points out who the new Pope is. And he can very well be someone who already is both validly and legally consecrated Bishop, and there is no need to establish any “new” hierarchy. The idea of an Imperfect General Council was developed by Cardinal Thomas Cajetan (1469- 1534), who says that should the College of Cardi37 Cekada 2021a, 383. 38 Acts 1:6-7. 39 Herbert 1878, 137-139. 8 nals become extinct, the right to elect a Pope would devolve to the clergy of Rome, and then to the universal Church.40 I personally do not support this solution, because the whole concept of an “imperfect General Council is a contradiction of terms; “General Council” by its very definition is “perfect” and in any case, calling together a General Council demands that it is done by the Pope, which is bit of a problem in our days. But even this idea is better than the Thesis solution, because at least that places the solution to the crisis in the Church in the hands of Catholics, while the Thesis places it in the hands of Bergoglio and his false Bishops, who are heretics and apostates. If we Totalists are blamed or criticized of putting our hope and trust in God, instead of men,41 we gladly plead guilty as charged. Conclusion Bp. Guérard des Lauriers composed his Thesis in the 1970s, when Paul VI was still the papal pretender. Probably in his times, when the parishes and the Vatican itself were still free from idolatry and open acceptance of immorality, the Thesis was still an acceptable explanation to the crisis in the Church. And maybe in the conclaves of 1978, when there were still few valid Cardinals left, and Cardinal Giuseppe Siri was a strong candidate to be elected to receive the papacy, the Novus Ordo structure could have been saved. But in our days, the church organization of Jorge Mario Bergoglio doesn’t even vaguely resemble the Catholic Church anymore. And that’s why the Thesis is hopelessly outdated in our days. If Bergoglio’s church is the Catholic Church, then the true Church could designate a false pope. And if it is not the true Church, then a false Church could designate a true Pope. Fr. Vili Lehtoranta West Chester, OH All Saints, November 1, 2022

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03:11

# Material Pope Thesis

I disagree with Bishop Donald Sanborn's "Material Pope Thesis" (a modified version of the "Thesis of Cassiciacum"). However, mentioning certain persons does not mean attacking them. I name some adherents of the "Thesis" so that readers can see the sources to which I refer and my comments on them.

If you carefully read the articles by proponents of the "Thesis of Cassiciacum" and you know the Recognize & Resist doctrine, then you cannot come to any other conclusion except that the "Thesis" is a modified R&R doctrine.

The "Thesis" is a sophistic paraphrase of the Recognize & Resist ideology.

The "Thesis" says that Legally elected by Valid conclave heretical "pope-elect" immediately by acceptation of the election becomes "material pope", occupies De Facto Legally the Throne of St. Peter and enjoys "supplied jurisdiction" given to him by Christ.

The "Thesis" does not explain how the "material pope" is not the Pope, but how the "material pope" IS the Pope who has "supplying jurisdiction" "which Christ directly grants to him for those acts which are absolutely necessary for the Church to continue existing and functioning", and this is false.

Also, I want to emphasize that I am not conducting a "war, divisive polemic" with them (as some wrongly say). I am simply presenting my vision of the "Thesis" with the eyes of a "man from the east". Having been a Catholic priest for more than thirty years, I not only have the right, but also the duty to say something on this topic. *Although I believe that my position is logically and theologically argued, I in no way claim to be infallible*.

Bishop Sanborn's 'Conditional Baptism Apostolate'

Savors of Heresy or Heresy?

Victor III and the Thesis. A Tale by Fr. Desposito

“The Thesis of Cassiciacum” and "Lefebvrism"

A Theological Error or Savors of Heresy?

"Material pope" or Barbarian Conqueror

Faith or Election: Which Comes First?

Comments on the Material Pope Thesis. Fourth Part.

Comments on the Material Pope Thesis. Third Part.

Comments on the Material Pope Thesis. Second Part.

Comments on the Material Pope Thesis. First Part.

07:03

## Bishop Sanborn's 'Conditional Baptism Apostolate'

## Bishop Sanborn's 'Conditional Baptism Apostolate'

Since Bishop Sanborn himself speaks publicly about his "Conditional Baptism Apostolate", then anyone can speak about that as well, and I will also comment on. I will try to comment as little as possible on my own, but I will rather focus on the teaching of the Catholic authors about the practical aspects of the Sacrament of Baptism.

Bishop Sanborn explains his "policy" in the article CAN NOVUS ORDO BAPTISMS BE TRUSTED AS VALID? and Interview: Can Novus Ordo Baptisms be Trusted as Valid? He says that the article is a response to the article by Fr. Vili Lehtoranta. But actually Fr. Lehtoranta's article was a response to Bishop Sanborn's "Conditional Baptism Apostolate".

Also, please don't be surprised, since some of Bishop Sanborn’s demands are grotesque in form; in commenting on them, I will also use some grotesque.

First, I would like to clarify, that there is no such a thing as "Novus Ordo Baptism", but there is the Sacrament of Baptism and, according to the Catholic teaching, the faculty to baptize is given to all men, even to unbaptized.

In the article and video interview, Bishop Sanborn justifies his "policy" of rebaptizing people who came from Novus Ordo to Saint Gertrude the Great church and received the Sacraments there for several years from Bishop Daniel Dolan, RIP, and his priests. Bishop Sanborn says that he does not understand "why the clergy of Saint Gertrude the Great refuse to investigate Novus Ordo Baptisms" and why, people, being unbaptized (in his opinion) receive Confirmation, Holy Communion and other Sacraments invalidly? However, a different way of investigation does not mean that "the clergy of Saint Gertrude the Great refuse to investigate Novus Ordo Baptisms". Nevertheless, when these people come to Bishop Sanborn to attend Holy Mass and to receive Holy Communion in his chapels, he tells them that their Baptisms are either invalid or doubtful and they must be baptized again conditionally. Not being Theologians, people avoid discussion and agree to be rebaptised.

Also he gives some quotations from pre-Vatican II Catholic theologians, and adds his personal comments on.

And I think it should be also emphasized that Bishop Sanborn, at any occasion, promotes the "Thesis of Cassiciacum" over and over again. His said article and video interview about "conditional baptism" policy were used for that purpose as well.

### A doubt about the validity of the Baptism

Although Bishop Sanborn often explains correctly about Conditional Baptism, he, in some instances, misinterprets the Catholic doctrine, and also misinforms people about investigation of the validity of Baptisms. Also, when he says that if people cannot prove the validity of their Baptism with video evidence, which is the "best evidence," then "they should seek to be baptized again conditionally", it looks like an absence of common sense. I will speak about that later.

For example, he gives this quotation from Moral Theology by REV. HERIBERT JONE:

"**Herbert Jone O.F.M. Cap, J.C.D.** Moral Theology. (Translated and adapted to the Code and Customs of the United States of America by Rev. Urban Adelman, O.F.M. Cap., J.C.D., 1951):
Conditional Baptism is always necessary whenever there is a doubt, even a slight doubt, about the validity of the Baptism received, because the Sacrament is indispensably necessary for salvation. If there is no doubt about the validity of the Baptism received, one may not be rebaptized, even conditionally, though Baptism was administered by a lay person or heretic. — Before one rebaptizes conditionally because of a doubt he must try to remove the doubt by investigation. If nothing can be learned about the Baptism of one converting to the Faith conditional Baptism is necessary." [no. 470]

Yes, that is a very good quotation, but he (intentionally) omitted this important sentence **"Only moral impossibility excuses from such investigation."** Please see the text from **Moral Theology** by REV. HERIBERT JONE as it is:

*Conditional Baptism* is always necessary whenever there is a doubt, even a slight doubt, about the validity of the Baptism received, because this Sacrament is indispensably necessary for salvation.

If there is no doubt about the validity of the Baptism received, one may not be baptized, even conditionally, though Baptism was administered by a lay person or heretic. — Before one rebaptizes conditionally because of a doubt he must try to remove the doubt by investigation. Only moral impossibility excuses from such investigation. If nothing can be learned about the Baptism of one converting to the Faith conditional Baptism is necessary. — In the case of foundlings a thorough investigation must be made to determine whether they are baptized or not; if it cannot be ascertained that an abandoned child is certainly baptized, conditional Baptism is necessary (C. 749). An accompanying note asserting that the child has been baptized is not a conclusive proof.

Bishop Sanborn also gives this quotation:

**Rev. Frederick Schulze, D.D.,** *A Manual of Pastoral Theology*. 1923. "The rule today is almost invariably to rebaptize those who come from a Protestant sect, because there is a just reason to doubt the validity of their former baptism. Still, an investigation should in each case be made, lest a priest becomes irregular by rebaptizing without a sufficient reason."

It's a good quotation as well, but these words **"almost invariably"** and **"a priest become irregular by rebaptizing without a sufficient reason"** must be taken seriously as well. That means that ***not every convert*** *from Protestantism must be rebaptized*.

For example, **REV. HERIBERT JONE** says this:

"Baptism, as conferred in the sects of the Disciples of Christ, the Presbyterians, the Congregationalists, the Baptists and the Methodists, as far as the intention of the minister is conserned, is to be presumed valid when rendering matrimonial decisions, according to the Holy Office (AAS 41-650). Some other sects, too, may confer Baptism validly, but the Holy See was asked conserning these five." **Moral Theology**, by REV. HERIBERT JONE no. 451

Baptism of Fr. Petrizzi, who was mentioned by Bishop Sanborn in his video interview:

"His parents had the common sense to look at the video and say 'this was invalid'. This was back in 1996...What happend? It was that priest dipped him into water up to his neck, but the water never touched his head. He (priest) said the words, but just did that. That is a doubtful Baptism, because water must touch the skin of the head. And that was clear from the video. And then his parents had him rebaptize conditionally. But if it never been done, and we had not doubted that Baptism, he would be doubtfully ordained priest."

However, **ST. THOMAS AQUINAS** teaches that Baptism - he calls it "washing with water" - of some part of the body of a man, can be done as well:

*Reply Obj.* I. What is accidental to a thing does not diversify its essence. Now bodily washing with water is essential to Baptism: wherefore Baptism is called a laver, according to Eph. v, 26: Cleansing it by the laver of water in the word of life. But that the washing be done this or that way, is accidental to Baptism. And consequently such diversity does not destroy the one-ness of Baptism.
*Reply Obj.* 2. Christ's burial is more clearly represented by immersion: wherefore this manner of baptizing is more frequently in use and more commendable.Yet in the other ways of baptizing it is represented after a fashion, albeit not so clearly; for no matter how the washing is done, the body of a man, or some part thereof, is put under water, just as Christ's body was put under the earth.
**THE "SUMMA THEOLOGICA"** OF ST. THOMAS AQUINAS, LITERALLY TRANSLATED BY FATHERS OF THE ENGLISH DOMINICAN PROVINCE, THIRD NUMBER (QQ. LX. - LXXXIII.) R. & T. WASHBOURNE, LTD. PATERNOSTER ROW, LONDON AND AT MANCHESTER, BIRMINGHAM, AND GLASGOW, BENZIGER BROTHERS : NEW YORK, CINCINNATI, CHICAGO, 1914, Nihil Obstat. F. INNOCENTIUS APAR. O.P., S.T.M,, Censor Theol. Imprimatur. EDUS. CANONICUS SURMONT, VicARius Generalis. Westmonasterii. APPROBATIO ORDINIS. Nihil Obstat. V. G. McNABB, O.P., S.T.B., W. L. MOORE, O.P., S.T.L. Imprimatur. F. HUMBERTUS EVEREST, O.P., S.T.B., Prior Provincialis Angliae. LONDINI, die 7 Martii, 1914. Q. 66. Art. 7, Thom 17, p. 109-110.

Also, according to **REV. HERIBERT JONE**, Baptism **"is *probably valid* if one were to baptize on the breast, neck or shoulder"**, and that happened to Fr. Luke Petrizzi. See **Moral Theology**, REV. HERIBERT JONE, no. 467.

A good explanation can be also found in **A MANUAL OF THE CATHOLIC RELIGION** BY THE REV. FATHER F. X. WENINGER, D. D.:

**Q. What is baptism ?**
A. Baptism is the sacrament of spiritual regeneration by the ablution of water and the express invocation of the most Holy Trinity, whereby we become children of God and members of the Church.
**Q. What is the matter of baptism?**
A. The remote matter of this sacrament is natural water, spring, sea, well, or rain water, as also the water obtained by melting snow, ice, or hail. The prescribed matter, however, is

water blessed for baptism when it can be had. Should there exist any doubt as to whether the water employed in baptism on any emergency was pure natural water, baptism would have to be administered again with water known to be pure. Water distilled from blossoms, as for instance, rose water is inadmissible, being an uncertain matter. The immediate matter is the ablution which may be attained in three different ways, viz; by plunging, pouring, and aspersion, according to the usage of the Church, from which we should not deviate. The ablution of the head only is prescribed but, in case of necessity, it is sufficient to pour the water on any portion of the body, so that it flows over the skin."
**A MANUAL OF THE CATHOLIC RELIGION** FOR CATECHISTS, TEACHERS SELF-INSTRUCTION, BY THE REV. FATHER F. X. WENINGER, D. D., MISSIONARY OF THE SOCIETY OF JESUS, SEVENTH EDITION, NEW YORK & CINCINNATI: BENZIGEHR BROTHERS, PRINTERS TO THE HOLY APOSTOLIC SEE, 1871, + JOHN HENRY LUERS, Bishop of Fort Wayne, pp. 246-247

## "We baptize..." instead of "I baptize..."

**ST. THOMAS AQUINAS** explains as follow:

"SIXTH ARTICLE,
WHETHER SEVERAL CAN BAPTIZE AT THE SAME TIME?
*We proceed thus to the Sixth Article:*
*Obection* I. It seems that several can baptize at the same time. For unity is contained in multitude, but not vice versa. Wherefore it seems that many can do whatever one can, but not vice versa: thus many draw a ship which one could draw. But one man can baptize. Therefore several, too, can baptize one at the same time.
*Obj.* 2. Further, it is more difficult for one agent to act on many things, than for many to act at the same time on one. But one man can baptize several at the same time. Much more, therefore, can many baptize one at the same time.
*Obj.* 3. Further, Baptism is a sacrament of the greatest necessity. Now in certain cases it seems necessary for several to baptize one at the same time; for instance, suppose a child to be in danger of death, and two persons present one of whom is dumb, and the other without hands or arms; for then the mutilated person would have to pronounce the words, and the dumb person would have to perform the act of baptizing. Therefore it seems that several can baptize one at the same time.
*On the contrary,* Where there is one agent there is one action. If, therefore, several were to baptize one, it seems to follow that there would be several baptisms: and this is contrary to Eph. iv. 5: *one Faith, one Baptism*.
*I answer that,* The Sacrament of Baptism derives its power principally from its form, which the Apostle calls *the word of life* (Eph. v. 26). Consequently, if several were to baptize one at the same time, we must consider what form they would use. For were they to say: *We baptize thee in the name of the Father and of the Son and of the Holy Ghost,* some maintain that the sacrament of Baptism would not be conferred, because the form of the Church would not be observed, i.e., *I baptize thee in the name of the Father and of the Son and of the Holy Ghost*. - But this reasoning is disproved by the form observed in the Greek Church. For they might say: *The servant of God, N. , is baptized in the name of the Father and of the Son and of the Holy Ghost,* under which form the Greeks receive the sacrament of Baptism: and yet this form differs far more from the form that we use, than does this: *We baptize thee*.
The point to be observed, however, is this, that by this form, *We baptize thee,* the intention expressed is that several concur in conferring one Baptism: and this seems contrary to the notion of a minister; for a man does not baptize save as a minister of Christ, and as standing in His place; wherefore just as there is one Christ, so should there be one minister to represent Christ. Hence the Apostle says pointedly (Eph. iv. 5): *One Lord, one Faith, one Baptism*. Consequently, an intention which is in opposition to this seems to annul the sacrament of Baptism.
On the other hand, if each were to say: *I baptize thee in the name of the Father and of the*

*Son and of the Holy Ghost,* each would signify his intention as though he were conferring Baptism independently of the other. This might occur in the case where both were striving to baptize someone; and then it is clear that whichever pronounced the words first would confer the sacrament of Baptism; while the other, however great his right to baptize, if he presume to utter the words, would be liable to be punished as a rebaptizer. If, however, they were to pronounce the words absolutely at the same time, and dipped or sprinkled the man together, they should be punished for baptizing in an improper manner, but not for rebaptizing: because each would intend to baptize an unbaptized person, and each, so far as he is concerned, would baptize. Nor would they confer several sacraments: but the one Christ baptizing inwardly would confer one sacrament by means of both together.
*Reply Obj.* I. This argument avails in those agents that act by their own power. But men do not baptize by their own, but by Christ's power. Who, since He is one, perfects His work by means of one minister.
*Reply Obj.* 2. In a case of necessity one could baptize several at the same time under this form: *I baptize ye:* for instance, if they were threatened by a falling house, or by the sword or something of the kind, so as not to allow of the delay involved by baptizing them singly. Nor would this cause a change in the Church's form, since the plural is nothing but the singular doubled: especially as we find the plural expressed in Matth. xxviii. 19: *Baptizing them,* etc. Nor is there parity between the baptizer and the baptized; since Christ, the baptizer in chief, is one: while many are made one in Christ by Baptism.
*Reply Obj.* 3. As stated above (Q. LXVL, A. i), the integrity of Baptism consists in the form of words and the use of the matter. - Consequently, neither he who only pronounces the words, baptizes, nor he who dips. Wherefore if one pronounces the words and the other dips, no form of words can be fitting. For neither could he say: *I baptize thee:* since he dips not, and therefore baptizes not. Nor could they say: *We baptize thee:* since neither baptizes. For if of two men, one write one part of a book, and the other write the other, it would not be a proper form of speech to say: *We wrote this book,* but the figure of synecdoche in which the whole is put for the part.
**THE "SUMMA THEOLOGICA"** OF ST. THOMAS AQUINAS, Q. 67. Art. 6, Thom 17, pp. 133-136

But what happens if, for example, the Pope says: “We baptize...” instead of “I baptize...”?

It is commonly known that when the Pope addresses the Church or gives an Apostolic Benediction he uses "We" instead of "I".

For example, Encyclical Letter **Tametsi**, November 1, 1900:

"In promise of divine gifts, and in witness of Our paternal benevolence, Venerable Brethren, We impart to your clergy and people most lovingly in the Lord Our Apostolic Benediction."
**THE GREAT ENCYCLICAL LETTERS OF POPE LEO XIII**, WITH PREFACE BY Rev. JOHN J. WYNNE, S.J., New York, Cincinnati, Chicago: BENZIGER BROTHERS, Nihil Obstat. REMIGIUS LAFORT, S.T.L., Censor Librorum. Imprimatar. +JNO. M. FARLEY, Archbishop of New York, NEW YORK, August 4, 1908, p. 478.

For this reason, I think, if the Pope says, “We baptize...” instead of “I baptize...”, the Baptism would be valid, because by using “We” - the first person plural pronoun - Pope speaks on his own behalf as the Monarch, and, therefore, does not substantially change the form of Baptism. This is just my opinion.

But St. Thomas Aquinas says nothing about the validity/invalidity of Baptism, if one and the same person - on his own behalf - poured water on the head of the person baptized and said “We baptize...” instead of “I baptize...”

## The Rigth Intention of a Minister of Baptism

**Fr. Heribert Jone** says that valid administration of all the Sacraments requires the right intention which need not be expressed in words, except Baptism and Extreme Unction, and that faith and the state of grace are not required.

**Moral Theology** REV. HERIBERT JONE:

"*β)* The condition, like the intention, need not be expressed in words, except in adminestering Baptism and Extreme Unction where verbal expression is prescribed by the rubrics.
Some authors think that condition also suffices which is contained in the intention to administer the Sacrament as it should be administered according to the mind of the Church.
3. Faith and the state of grace are ***not required***.
All other requirements being given a Jewish doctor, therefore, validly baprizes, although he neither believes in Baptism nor in Christ." no. 452

Also, according to **A Manual of Pastoral Theology**, by Rev. Frederick Schulze, D.D., 1914, lay people **"need not trouble themselves about the proper intention, because their very action is a proof and guarantee of that intention"**:

"Finally, the person who baptizes must have the intention of performing a sacramental action, or as theologians express it, "intentio faciendi, quod facit Ecclesia." Lay people, however, who seriously desire to confer private Baptism, need not trouble themselves about the proper intention, because their very action is a proof and guarantee of that intention." **MANUAL OF PASTORAL THEOLOGY**, BY REV. FREDERICK SCHULZE, MILWAUKEE, WIS. DIEDERICH-SCHAEFER CO. PUBLISHERS, 1914, Nihil Obstat H. RIES, Censor Librorum, Imprimatur +S. G. MESSMER, Archiepiscopus Milwauchiensis, Milwaukee, June 24, 1914, p. 34.

Also, **THE REV. P. CHAS. AUGUSTINE** commenting on **Canon 742** says:

"The intention must be to "do what the Church does," no matter what one may believe about the Church. A superstitious intent or purpose does not necessarily exclude the right intention." **A COMMENTARY ON THE NEW CODE OF CANON LAW**, By THE REV. P. CHAS. AUGUSTINE, O.S.B., D.D., Professor of Canon Law, BOOK III, VOLUME IV, pp. 42-43, NIHIL OBSTAT, Sti. Ludovici, die 11. Martii, 1920. F. G. Holweck, Censor Librorum, IMPRIMATUR, Sti. Ludovici, die 12. Martii, 1920. +Joannes J. Glennon, Archiepiscopus, Sti. Ludovici.

Also, **Moral Theology**, by REV. HERIBERT JONE:

"**All the Sacraments** either produce or increase sanctifying grace *ex opere operato,* i.e., by reason of the Rite itself." no. 447
"The faculty to baptize is given to all men, even to the heathen." no. 450
"The intention must be *to perform the respective sacramental action*. no. 451
The intention may be included in another intention. Accordingly, Baptism is valid if administered by a Jewish physician who acts with the intention of doing what the Church does, or as Christians do. But no Sacrament is confected if one merely performs the sacramental action for practice (e.g., a seminarian baptizing or saying Mass) or as a mockery." no. 451

**Therefore, one can say that the following arguments by Bishop Sanborn** "(2) Novus Ordo contempt for the traditional sacramental theology; (4) the lack of adequate training among Novus Ordo clergy" **are not based on Catholic teaching**.

**What about these arguments** "(1) the common practice of the Novus Ordo ministers to pour water on the hair only" and "(3) The Novus Ordo culture and practice of ad-libbing and of personal innovation in the liturgy"?

Catholic priests have no duty to take only "common practice" as a pretext to rebaptize every one converted from Protestantism or Novus Ordo, but they are obliged to investigate every individual case. If the rite of Baptism - matter and/or form - was/were changed substantially, then conditional Baptism must be administered, but if matter and/or form are intact, then conditional Baptism is forbidden. As **Rev. Frederick Schulze**, in his **A Manual of Pastoral Theology**, says, **"a priest becomes irregular by rebaptizing without a sufficient reason."**

## Video evidence of the invalidity of Baptism

I don't think it's very easy to prove by video the invalidity of someone's Baptism. However, I watched "Video evidence of doubtful Novus Ordo baptism" posted on the RCI website, and I found four or five of sixteen videos where Baptisms can be regarded doubtful. If I am not mistaken, in most cases, even if water was poured on the hair of the person being baptized, it is seems that water touched the skin of the head and flowed over the skin, and such a Baptism cannot be regarded invalid or doubtful. Unlike, for example oil or balm, water can easily reach the skin when it gets on your hair. Most of the "video evidence" shows that there was enough water (more than one or two drops) to not only touch the skin of the head but also flow over it. Human hair is not waterproof. Water could not pass easily through hairs only if a person deliberately anoints his/her hair with waterproof ointment or fat before Baptism.

By the way, **St. Thomas Aquinas** teaches that Baptism can be conferred by sprinkling:

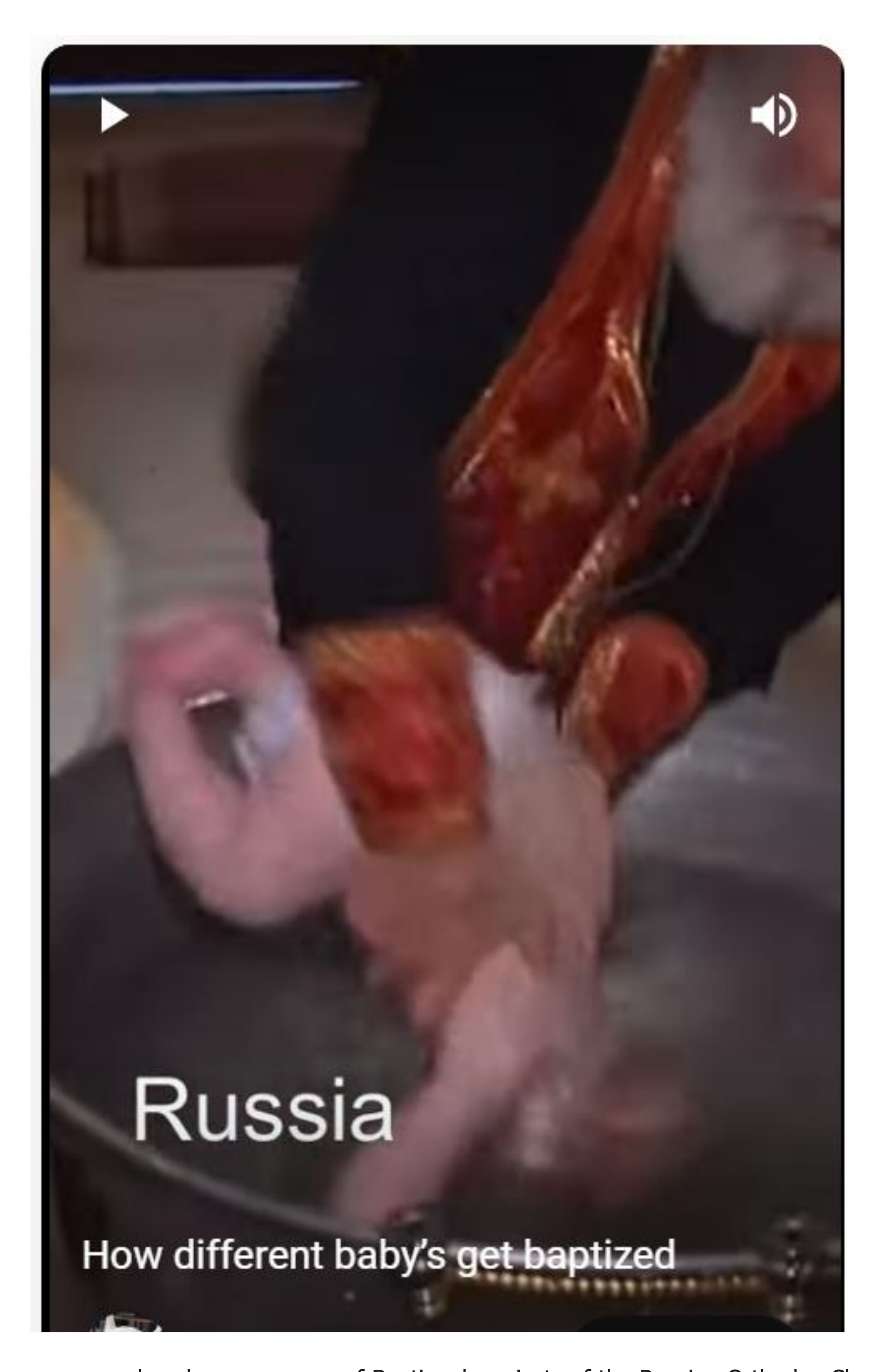
"*I answer that,* In the sacrament of Baptism water is put to the use of a washing of the body, whereby to signify the inward washing away of sins. Now washing may be done with water not only by immersion, but also by sprinkling or pouring. And, therefore, although it is safer to baptize by immersion, because this is the more ordinary fashion, yet Baptism can be conferred by sprinkling or also by pouring, according to Ezech. xxxvi. 25: *I will pour upon you clean water,* as also the Blessed Lawrence is related to have baptized." **THE "SUMMA THEOLOGICA"** OF ST. THOMAS AQUINAS, Q. 66. Art. 7, Thom 17, p. 109.

Also, according to **Canon 758** aspersion (sprinkling) is more ancient than infusion, and **THE REV. P. CHAS. AUGUSTINE** says that **"*if possible,* the water should flow"** and **"a wet sponge or rag"** can be used, **but not thumb**:

"METHOD OF BAPTIZING
CAN. 758
**Licet baptismus conferri valide possit aut per infusionem, aut per immersionem, aut per aspersionem, primus tamen vel secundus modus, aut mixtus ex utroque, qui magis sit in usu, retineatur, secundum probates diversarum Ecclesiarum rituales libros.**
Baptism may be validly conferred by infusion, (pouring water over the head), by immersion, and by aspersion (or sprinkling). Where infusion, or immersion, or a combination of both methods is customary, the one most commonly used should be retained, according to the approved rituals of the different churches.
These three methods or rites of baptizing are thus "canonized" by the Church, though immersion and aspersion are more ancient than infusion, which came into use only in the thirteenth century. The Greek Church still practices immersion and aspersion, whereas in the Latin Church infusion is more common. The essential feature of all three methods is that the act of ablution be duly expressed, and hence, if possible, the water should flow. This symbolism, however, may also be expressed by the use of a wet sponge or rag.
A very doubtful, nay invalid manner was used by a certain pastor who was accustomed to

baptize children by dipping his thumb into the baptismal water and anointing (!) the forehead of the child - *per modum unctionis* - with the thumb. The Holy Office declared that all who had been thus baptized should be rebaptized with water and the prescribed formula, but without other ceremonies, and that the bishop should take care to ascertain who of them had been promoted to sacred orders."
**A COMMENTARY ON THE NEW CODE OF CANON LAW**, By THE REV. P. CHAS. AUGUSTINE, O.S.B., D.D., Professor of Canon Law, BOOK III, VOLUME IV, pp. 69-70, NIHIL OBSTAT, Sti. Ludovici, die 11. Martii, 1920. F. G. Holweck, Censor Librorum, IMPRIMATUR, Sti. Ludovici, die 12. Martii, 1920. +Joannes J. Glennon, Archiepiscopus, Sti. Ludovici.

Also it is not clear to me whether the "RCI" treats dipping a baby down head and then feet into a vat of water six times at the speed of sound as a valid Baptism or not? If I am mistaken, and they did not find a dangerous trick by a man dressed as an Orthodox priest to be valid Baptism, then what did they want to say by putting this together: How different baby's get baptized. USA. Russia?




I never saw such a dangerous way of Baptism by priests of the Russian Orthodox Church.

However, if some priests practice such insane performance, that is not a rule or a custom in the ROC.

The Pastoral Directory of the "Roman Catholic Institute", article 30, says:

"Baptisms conferred by Eastern schismatics are considered valid, unless they have been conferred by clergy who are not subject to the schismatic hierarchy, or have been conferred by those subject to the Russian patriarchate, in which cases positive eyewitness proof of validity must be provided."

As far as I know the majority of priests of the ROC strictly follow the ceremonies and the rite of Baptism, and I have no idea what Bishop Sanborn means saying "unless they have been conferred by clergy who are not subject to the schismatic hierarchy, or have been conferred by those subject to the Russian patriarchate." But how do you know that the man on your video is a priest? Moreover, besides the Russian Orthodox Church, there are many different modernist sects in Russia. In the 20s of the 20th century, hundreds of priests and dozens of bishops broke away from the ROC and formed many independent modernist branches, which were called "Renovationists". There are many such priests and bishops in Russia now.

## Baptism and Papal Election

It seems to be very strange that on the one hand, when speaking of Novus Ordo pastors, Bishop Sanborn unconditionally applies to them the terms "bishop" and "father," and on the other hand, he says that Novus Ordo Baptisms in most cases since 1990 should be considered invalid or doubtful, which means that the priestly ordinations and episcopal consecrations of those people who were invalidly or doubtfully baptized since 1990 are invalid as well. Moreover, Bishop Sanborn says that papal elections of 2005 and of 2013 were true Catholic Conclaves. Baptisms after 1990 are invalid or doubtful, but Elections after 1990 are unquestionably valid.

## Former MHTS seminarians

Almost all priests of Saint Gertrude the Great church - if I'm not mistaken, except one - studied for 3-6 years at the Most Holy Trinity Seminary of Bishop Sanborn and learned, I believe, to baptize correctly and make investigation of the validity of the Baptism. And it is not surprising that they were shocked when Bishop Sanborn began to rebaptize people from SGG church whose Baptisms were recognized as valid by the SGG clergy.

And since Bishop Sanborn's "Conditional Baptism Apostolate" is no longer private, and he was the first who has begun publicly, to question the pastoral capabilities of other priests - his former students - it is not surprising that they had to express their objection publicly, because it is not just a matter of different theological opinions, but a scandal caused by Bishop Sanborn himself.

## Bishop Daniel Dolan

I think it is very important to emphasize, that in the beginning of the video interview, Bishop Sanborn spoke about Bishop Dolan, RIP - who was ordained priest in 1976 and consecrated bishop in 2003 - as a person who lacked knowledge or capacity to distinguish between valid and invalid Baptisms:

"It started and the trigger of this were two cases. One was that of the seminarian here of this then because this seminarian who had been baptized in Novus Ordo and we vet all of incoming seminarians whose regard their Baptisms. And if they cannot prove after investigation that their Baptism was valid indeed, that is valid as they done according to the correct rite, even in Novus Ordo rite, and if they cannot prove that, then we baptize them conditionally again. And then because this seminarian had been confirmed by Bishop Dolan later, that is after his Novus Ordo Baptism, but before our conditional Baptism. So he

received Confirmation with the Novus Ordo Baptism which we regard as doubtful, we had to conditionally to confirm him again. And that no offence to Bishop Dolan, I did not even think about that. What I did it just if the original Baptism is doubtful, then all of the other Sacraments that he recieves also are doudtful. And that known to anybody, that is, even to an occasional student of the Sacramental Theology. So, obviously they secondly it had to be conditional Confirmation. Well, I think they took that as an offence to Bishop Dolan, as we are against his Confirmations, but that nothing to do with that what so ever. If it had been Saint Pius V...it is just Sacramental Theology and discipline and has to be done. And that was one thing triggeret it. The other one was a wedding in which the bride came from one of their chapels who has been married in one of our chapels. And she again...whenever somebody approach us for Sacraments, we vet their Baptism, that is we check and see if their Baptism was valid. If they cannot prove that their Novus Ordo Baptism was valid, then we will baptize them again conditionally."

From Bishop Sanborn's explanation, it is clear that he is saying that Bishop Dolan either did not investigate the Baptisms of people who came from the Novus Ordo, or he lacked an ability to see whether the baptism was valid or not. But with such a ridiculous explanation, Bishop Sanborn only expressed his contempt for the deceased bishop, who cannot respond himself.

Whims

In November of 2021, Bishop Dolan published in his Sunday bulletin, in a clear reference to the Thesis, although not mentioning it by name, that it "savored of heresy."

He also on Twitter and other places praised a Ukrainian priest, who said that Most Holy Trinity Seminary was a "non-Catholic seminary." Bishop Dolan said that this priest "spoke well," and "was inspired by the Holy Ghost."

He consecrated a bishop in South America who said the following things about the Thesis: The seminary (Most Holy Trinity) began to teach the Thesis to all students, not just students belonging to the RCI, after the death of Fr. Cekada; the Thesis makes the "Novus Ordo Church" and the Roman Catholic Church into one Church; the Thesis makes Bergoglio into some sort of partial pope; the logical consequence of the Thesis is to offer Mass *una cum*, since, if Francis is the pope, even materially speaking, we ought to pray for him in the canon.

All of these assertions are false. The seminary did not change its policies at all after the death of Fr. Cekada. The remainder of the assertions are also false, and stem from a complete misunderstanding of what the Thesis says.

Because of these attacks upon the seminary, and indirectly upon me and the Roman Catholic Institute, Bishop Dolan destroyed the friendship that existed between us since 1972. Unfortunately he died in enmity with me and with Most Holy Trinity Seminary.



*Bishop Dolan visits Fr. Guépin's chapel outside Nantes, France, called Notre Dame des Dons, or Our Lady of the Gifts, in English. The year is perhaps 1999. I would occasionally accompany Bishop Dolan on his European trips. They were both interesting and fun. We got along very well. For this reason I am still baffled why he turned against me in recent years.*

To understand the Thesis requires a thorough knowledge of scholastic philosophy and sacred theology. Sorry to say, but Bishop Dolan never excelled in either of these subjects, his forte being the sacred liturgy, lives of the saints, pastoral theology, and devotions. In these subjects he excelled a great deal, far more than I.

Father Cekada, as well, was a liturgy and canon law man, and a great researcher, but not a deep thinker when it came to sacred theology. Remember, I knew them both very well for nearly fifty years. This is not to criticize them, it is simply to say that I think they lacked the philosophical and theological equipment to understand the Thesis.

I always point out, however, that even the totalists adhere to the Thesis in practice, since they do not require those returning from the Novus Ordo to do an abjuration of error and to have the excommunication lifted, which one would be obliged to do if someone had been in a non-Catholic sect. In other words, Novus Ordites, despite their errors, are legally (materially) Catholics, and are not excommunicated, nor are required to do anything except to give up their errors. This is *precisely* the point of the Thesis.

**Untrained clergy.** The traditional movement is unfortunately plagued by untrained clergy. It is owing to the chaos in the Catholic Church, which is the effect of Vatican II. The ingredients of an untrained clergy are (1) the pride of someone who is insufficiently trained, or who may have some other impediment, to seek Holy Orders, even episcopal consecration; (2) the willingness of some prelate imprudently to confer these sacred things upon the unworthy candidate.

Once the untrained priest or bishop is let loose, he can do untold damage, either with false doctrine, bad pastoral practices, doubtful or invalid sacraments, and many other deviations which could be very scandalous. Think of a medical doctor who has never been to medical school.

Fr. Cekada wrote an article a number of years ago, in which he cited the popes regarding the necessity to train priests correctly and thoroughly.

Remember that the training of a priest is not only academic, but also, and more importantly, moral and spiritual.

It has always been the policy of Most Holy Trinity Seminary to train priests as they ought to be trained, in all aspects of the priesthood. The backbone of the Catholic Church is the secular (i.e., parish) priest. These priests in active apostolate will either build up the Church by their virtue and learn-

3

Last year, Bishop Sanborn, in an extremely disrespectful way, already accused Bishop Dolan, shortly after his death in May 2022. Father Cekada, RIP, by the way, was accused as well:

"To understand the Thesis requires a thorough knowledge of scholastic philosophy and sacred theology. Sorry to say, but Bishop Dolan never excelled in either of these subjects, his forte being the sacred liturgy, lives of the saints, pastoral theology, and devotions. In these subjects he excelled a great deal, far more than I. Father Cekada, as well, was a

liturgy and canon law man, and a great researcher, but not a deep thinker when it came to sacred theology. Remember, I knew them both very well for nearly fifty years. This is not to criticize them, it is simply to say that I think they lacked the philosophical and theological equipment to understand the Thesis." Most Holy Trinity Seminary Letter, May 2022, p. 3.

However, Bishop Sanborn said some words in favor of Bishop Dolan, namely: "his forte being the sacred liturgy, lives of the saints, pastoral theology, and devotions. In these subjects he excelled a great deal, far more than I." But now he baptizes again conditionally those people whose Baptisms were recognized to be valid by Bishop Dolan, **who excelled a great deal in pastoral theology, far more than Bishop Sanborn**...

**Also**, in the same Newsletter, on page 3, Bishop Sanborn wrote this:

"I always point out, however, that even the totalists adhere to the Thesis in practice, since they do not require those returning from the Novus Ordo to do an abjuration of error and to have the excommunication lifted, which one would be obliged to do if someone had been in a non-Catholic sect. In other words, Novus Ordites, despite their errors, are legally (materially) Catholics, and are not excommunicated, nor are required to do anything except to give up their errors. This is precisely the point of the Thesis."

As you can see, a year ago, Bishop Sanborn, said **"Novus Ordites...nor are required to do anything except to give up their errors. This is *precisely* the point of the Thesis."** However, a year later, he says: **"If they cannot prove that their Novus Ordo Baptism was valid, then we will baptize them again conditionally."**

## Video evidence of the validity of Baptism

Answering the question of what evidence of the validity of Baptism people should provide to Bishop Sanborn, he said the following:

"As best they can they need to find out about their Baptism. They can ask relatives, they can ask people who were there, parents, godparents etc. Many times videos were done, and those actually the best evidence. We had a seminarian come to us and his parents has a video, when he was baptized, he was two or three, maybe two or two and a half, and he had a lot of hair. And I saw that video of the Baptism and I said "No, we do this again", because it was just done over the hair. So, videos actually the best, because people can make mistakes, or be unclear after so many years. And if they cannot prove their Baptism to be valid, then they should to seek to be baptized again conditionally."

First, I think that before beginning the "Conditional Baptism Apostolate", Bishop Sanborn should first read what he himself wrote a year ago and earlier about conversion of "Novus Ordites." I also wonder whether he himself can provide the "best evidence" of the validity of his Baptism, or can he, "after so many years," prove that the priest who baptized him poured water on his head, and not some invalid matter, or that the priest did not used invalid, doubtful or ambiguous form? However, I would not be surprised if he instead announces a "three thousand video apostolate" to prove the validity of the Baptisms administered by the Apostles on the day of the Pentecost. But I hope it never happens(?)

**Conclusion**

- REV. HERIBERT JONE, in his **Moral Theology**, says: "no Sacrament is confected if one merely performs the sacramental action for practice (e.g., a seminarian baptizing or saying Mass) or as a mockery." no. 451;

- From the context of Bishop Sanborn's article, interview and ***actions***, it looks like his intention for the recent "Conditional Baptism Apostolate" was not a "sufficient reason" to save the souls, but to save the "Thesis", and, therefore, it can be treated as a primitive revenge on deceased Bishop Dolan who "attacked the Thesis";
- Hence, when Bishop Sanborn and his priests "conditionally baptize" people who come to their chapels, *not directly from the Novus Ordo, but from the SGG church,* it looks like they are committing a **mockery**, performed out of contempt for Bishop Dolan, RIP, who said that the "Thesis" is **"a theological error and savors of heresy,"** and therefore, one can say that those "conditional baptisms" have nothing to do with the Sacrament of Baptism;
- Priests should be prudent and not perform a sacramental action as a mockery under a direct pressure or out of corporate solidarity, or simply to please a superior;
- People who have experienced stress or shock because of the psychic pressure, and have doubted the validity of their previous Baptism, also should be prudent and avoid to be involved in a "vendetta" against deceased bishop who recognized their Baptisms as valid, and was a good shepherd to them;
- It is a duty of any Catholic to defend the Sacrament of Baptism, and do not justify the abuse of the Sacrament for the purpose of revenge on the opponents, and no one is obliged to fulfill someone's whims and easily give up the Sacrament of Baptism they have received.

Fr. Valerii

**APPENDIX**

## Substantial And Accidental Change In The Form Of Baptism

**THE "SUMMA THEOLOGICA"**
OF ST. THOMAS AQUINAS:

THIRD PART.
QUESTION LX.
WHAT IS A SACRAMENT?

SEVEN ARTICLE.
WHETHER DETERMINATE WORDS ARE REQUIRED IN THE SACRAMENTS?
*We proceed thus to the Seventh A rticle:* -
*Objection* I. It seems that determinate words are not required in the sacraments. For as the Philosopher says (Peri Herm. i.), *words are not the same for all*. But salvation, which is sought through the sacraments, is the same for all. Therefore determinate words are not required in the sacraments.
*Obj.* 2. Further, words are required in the sacraments forasmuch as they are the principal means of signification, as stated above (A. 6). But it happens that various words mean the same. Therefore determinate words are not required in the sacraments.
*Obj.* 3. Further, corruption of anything changes its species. But some corrupt the pronunciation of words, and yet it is not credible that the sacramental effect is hindered thereby; else unlettered men and stammerers, in conferring sacraments, would frequently do so invalidly. Therefore it seems that determinate words are not required in the sacraments.
*On the contrary,* Our Lord used determinate words in consecrating the sacrament of the Eucharist, when He said (Matth. xxvi. 26): *This is My Body*. Likewise He commanded His disciples to baptize under a form of determinate words, saying (Matt, xxviii. 19): *Go ye and*

*teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

*I answer that,* As stated above (A. 6 ad 2), in the sacraments the words are as the form, and sensible things are as the matter. Now in all things composed of matter and form, the determining principle is on the part of the form, which is as it were the end and terminus of the matter. Consequently for the being of a thing the need of a determinate form is prior to the need of determinate matter: for determinate matter is needed that it may be adapted to the determinate form. Since, therefore, in the sacraments determinate sensible things are required, which are as the sacramental matter, much more is there need in them of a determinate form of words. a determinate form of words.

*Reply Obj.* I. As Augustine says (Tract. Ixxx. sup. Joan.), the word operates in the sacraments not because it is spoken, i.e., not by the outward sound of the voice, but because it is believed in accordance with the sense of the words which is held by faith. And this sense is indeed the same for all, though the same words as to their sound be not used by all. Consequently no matter in what language this sense is expressed, the sacrament is complete.

*Reply Obj.* 2. Although it happens in every language that various words signify the same thing, yet one of those words is that which those who speak that language use principally and more commonly to signify that particular thing: and this is the word which should be used for the sacramental signification. So also among sensible things, that one is used for the sacramental signification which is most commonly employed for the action by which the sacramental effect is signified: thus water is most commonly used by men for bodily cleansing, by which the spiritual cleansing is signified: and therefore water is employed as the matter of baptism.

*Reply Obj.* 3. If he who corrupts the pronunciation of the sacramental words - does so on purpose, he does not seem to intend to do what the Church intends: and thus the sacrament seems to be defective. But if he do this through error or a slip of the tongue, and if he so far mispronounce the words as to deprive them of sense, the sacrament seems to be defective. This would be the case especially if the mispronunciation be in the beginning of a word, for instance, if one were to say in *nomine matris* instead of in *nomine Patris*. If, however, the sense of the words be not entirely lost by this mispronunciation, the sacrament is complete. This would be the case principally if the end of a word be mispronounced; for instance, if one were to say patrias *et filias*. For although the words thus mispronounced have no appointed meaning, yet we allow them an accommodated meaning corresponding to the usual forms of speech. And so, although the sensible sound is changed, yet the sense remains the same.

What has been said about the various mispronunciations of words, either at the beginning or at the end, holds forasmuch as with us a change at the beginning of a word changes the meaning, whereas a change at the end generally speaking does not effect such a change: whereas with the Greeks the sense is changed also in the beginning of words in the conjugation of verbs.

Nevertheless the principle point to observe is the extent of the corruption entailed by mispronunciation: for in either case it may be so little that it does not alter the sense of the words; or so great that it destroys it. But it is easier for the one to happen on the part of the beginning of the words, and the other at the end.

## EIGHTH ARTICLE

## WHETHER IT IS LAWFUL TO ADD ANYTHING TO THE WORDS IN WHICH THE SACRAMENTAL FORM CONSISTS?

*We proceed thus to the Eighth Article:* -

*Objection* I. It seems that it is not lawful to add anything to the words in which the sacramental form consists. For these sacramental words are not of less importance than are the words of Holy Scripture. But it is not lawful to add anything to, or to take anything from, the words of Holy Scripture: for it is written (Deut. iv. 2): *You shall not add to the word that*

*I speak to you, neither shall you take away from it;* and (Apoc. xxii. 18, 19): *I testify to everyone that heareth the words of the prophecy of this book: if any man shall add to these things, God shall add to him the plagues written in this book. And if any man shall take away...God shall take away his part out of the book of life.* Therefore it seems that neither is it lawful to add anything to, or to take anything from, the sacramental forms.
*Obj.* 2. Further, in the sacraments words are by way of form, as stated above (A. 6 ad 2; A. 7). But any addition or subtraction in forms changes the species, as also in numbers (Metaph. viii.). Therefore it seems that if anything be added to or subtracted from a sacramental form, it will not be the same sacrament.
*Obj.* 3. Further, just as the sacramental form demands a certain number of words, so does it require that these words should be pronounced in a certain order and without interruption. If therefore, the sacrament is not rendered invalid by addition or subtraction of words, in like manner it seems that neither is it, if the words be pronounced in a different order or with interruptions.
*On the contrary,* Certain words are inserted by some in the sacramental forms, which are not inserted by others: thus the Latins baptize under this form: *I haptize thee in the name of the Father, and of the Son, and of the Holy Ghost;* whereas the Greeks use the following form: *The servant of God, N ... is haptized in the name of the Father,* etc. Yet both confer the sacrament validly. Therefore it is lawful to add something to, or to take something from, the sacramental forms.
*I answer that,* With regard to all the variations that may occur in the sacramental forms, two points seem to call for our attention. One is on the part of the person who says the words, and whose intention is essential to the sacrament, as will be explained further on (Q. LXIV., A. 8). Wherefore if he intends by such addition or suppression to perform a rite other from that which is recognized by the Church, it seems that the sacrament is invalid: because he seems not to intend to do what the Church does.
The other point to be considered is the meaning of the words. For since in the sacraments, the words produce an effect according to the sense which they convey, as stated above (A. 7 ad I), we must see whether the change of words destroys the essential sense of the words: because then the sacrament is clearly rendered invalid. Now it is clear, if any substantial part of the sacramental form be suppressed, that the essential sense of the words is destroyed; and consequently the sacrament is invalid. Wherefore Didymus says (De Spir. Sanct, ii.): *If anyone attempt to baptize in such a way as to omit one of the aforesaid names, i.e.,* of the Father, Son, and Holy Ghost, his baptism will be invalid. But if that which is omitted be not a substantial part of the form, such an omission does not destroy the essential sense of the words, nor consequently the validity of the sacrament. Thus in the form of the Eucharist - *For this is My Body,* the omission of the word *for* does not destroy the essential sense of the words, nor consequently cause the sacrament to be invalid; although perhaps he who makes the omission may sin from negligence or contempt.
Again, it is possible to add something that destroys the essential sense of the words: for instance, if one were to say: *I baptize thee in the name of the Father Who is greater, and of the Son Who is less,* with which form the Arians baptized: and consequently such an addition makes the sacrament invalid. But if the addition be such as not to destroy the essential sense, the sacrament is not rendered invalid. Nor does it matter whether this addition be made at the beginning, in the middle, or at the end: For instance, if one were to say, *I baptize thee in the name of the Father Almighty, and of the Only Begotten Son, and of the Holy Ghost, the Paraclete,* the baptism would be valid; and in like manner if one were to say, *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost; and may the Blessed Virgin succour thee,* the baptism would be valid.
Perhaps, however, if one were to say, *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, and of the Blessed Virgin Mary,* the baptism would be void; because it is written (I Cor. i. 13): *Was Paul crucified for you or were you baptized in the name of Paul?* But this is true if the intention be to baptize in the name of the Blessed Virgin as in the name of the Trinity, by which baptism is consecrated: for such a sense would be

contrary to faith, and would therefore render the sacrament invalid: whereas if the addition, and *in the name of the Blessed Virgin* be understood, not as if the name of the Blessed Virgin effected anything in baptism, but as intimating that her intercession may help the person baptized to preserve the baptismal grace, then the sacrament is not rendered void.
*Reply Obj.* I. It is not lawful to add anything to the words of Holy Scripture as regards the sense; but many words are added by Doctors by way of explanation of the Holy Scriptures. Nevertheless, it is not lawful to add even words to Holy Scripture as though such words were a part thereof, for this would amount to forgery. It would amount to the same if anyone were to pretend that something is essential to a sacramental form, which is not so.
*Reply Obj.* 2. Words belong to a sacramental form by reason of the sense signified by them. Consequently any addition or suppression of words which does not add to or take from the essential sense, does not destroy the essence of the sacrament.
*Reply Obj.* 3. If the words are interrupted to such an extent that the intention of the speaker is interrupted, the sacramental sense is destroyed, and consequently, the validity of the sacrament. But this is not the case if the interruption of the speaker is so slight, that his intention and the sense of the words is not interrupted.
The same is to be said of a change in the order of the words. Because if this destroys the sense of the words, the sacrament is invalidated: as happens when a negation is made to precede or follow a word. But if the order is so changed that the sense of the words does not vary, the sacrament is not invalidated, according to the Philosopher's dictum: *Nouns and verbs mean the same though they be transposed* (Peri Herm. X.).
**THE "SUMMA THEOLOGICA"** OF ST. THOMAS AQUINAS, LITERALLY TRANSLATED BY FATHERS OF THE ENGLISH DOMINICAN PROVINCE, THIRD NUMBER (QQ. LX. - LXXXIII.) R. & T. WASHBOURNE, LTD. PATERNOSTER ROW, LONDON AND AT MANCHESTER, BIRMINGHAM, AND GLASGOW, BENZIGER BROTHERS : NEW YORK, CINCINNATI, CHICAGO, 1914, Nihil Obstat. F. INNOCENTIUS APAR. O.P., S.T.M,, Censor Theol. Imprimatur. EDUS. CANONICUS SURMONT, VicARius Generalis. Westmonasterii. APPROBATIO ORDINIS. Nihil Obstat. V. G. McNABB, O.P., S.T.B., W. L. MOORE, O.P., S.T.L. Imprimatur. F. HUMBERTUS EVEREST, O.P., S.T.B., Prior Provincialis Angliae. LONDINI, die 7 Martii, 1914. Q. 60. Art. 7, 8, Thom 17, pp. 13-19

**CATECHISM OF THE COUNCIL OF TRENT**
BY VERY REV. J. DONOVAN:

"QUESTION XII. - *What is the perfect and absolute form of this Sacrament.*

Wherefore pastors will teach, in clear and plain language, which may be easily understood by all, that the perfect and absolute form of baptism is this: "I BAPTIZE THEE IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST;" for so was it delivered by our Lord and Saviour, when, in Matthew, he gave to his Apostles the command: "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt, xxviii, 19). From that word "baptizing," the Catholic Church, instructed from above, most rightly understood that in the form of the sacrament should be expressed the action of the minister, which is the case when it is said: "I baptize thee." And as, besides the ministers, it shonld signify both the person who is being baptized and the principal efficient cause of baptism, therefore are added that pronoun "thee," and the distinct names of the Divine Persons; so that the absolute form of the sacrament is expressed in those words just explained: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," for the sacrament of baptism is the wotk not of the Son alone, of whom St. John says: "He it is that baptizeth" (John, i, 33), but simultaneously of all the Persons of the blessed Trinity. By saying, however, "in the name," not names, it is distinctly declared that in the Trinity there is but One nature and Godhead; for in this place the word it not referred to the Persons, but signifies the divine substance, virtue, and power, which, in the Three Persons, are one and the same.

QUESTION XIV. - *Whether in the form of Baptism all the words are equally necessary.*

It is, however, to be observed, that in this form, which we have shown to be entire and perfect, some of the words are absolutely necessary, their omission invalidating the sacrament; some not so necessary as that their omission would affect its talidity. Of the latter kind is [in the Latin form] the word "ego" (I), the force of which is included in the word "baptizo" (I baptize). Nay more, in the Greek churches, as they deemed it unnecessary to make mention of the minister, by a different mode of expression the first person was altogether omitted; and hence, in baptism they universally make use of this form: "Be the servant of Christ baptized in the name of the Father, and of the Son, and of the Holy Ghost." From the decision and definition, however, of the Council of Florence, it appears that, as by these words is sufficiently explained what appertains to the truth of baptism, that is, the ablution which then actually takes place, those who make use of it perfectly administer the sacrament."

**CATECHISM OF THE COUNCIL OF TRENT** BY VERY REV. J. DONOVAN, D.D., DOMESTIC PRELATE TO HIS HOLINESS GREGORY XVI, Dublin, JAMES DUFFY AND CO., Ltd., 38 Westmoreland Street, 1908, p. 148

**THE SACRAMENTS EXPLAINED**
By Rev Arthur Devine:

"3. *The Form of Baptism.* - The true and essential form of Baptism is: 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.' This *form* was delivered by our blessed Lord after His Resurrection, when He said to His Apostles: *Going, therefore, teach ye all nations, baptizing them in the name of the Father; and of the Son, and of the Holy Ghost.* Of these words, some are absolutely necessary, and some are not essential to the validity. For instance, in the Latin form the word *ego* is not essential, because its full meaning is included in the word *baptizo*. For the essence of the Sacrament it is necessary (1) to express the person being baptized by the word *thee;* (2) the unity of the Divine nature or essence by the words in *nomine,* in the *name,* not in in *nominibus,* in the *names;* and (3) to express the Trinity of Persons by Their own distinct names: *In the name of the Father, and of the Son, and of the Holy Ghost.* The Amen is not in the Roman Ritual, and need not be used. The Greek Church has adopted a different manner of expressing the *form,* and omits mention of the minister altogether. The *form* universally used in that Church is: 'Let this servant of Christ be baptized,' or, 'The servant of God is baptized, in the name of the Father, and of the Son, and of the Holy Ghost.' According to the teaching of the Council of Florence, this form is valid, because the words used sufficiently express what is essential to the validity of Baptism - that is, the ablution which then takes place."

**THE SACRAMENTS EXPLAINED** By Rev Arthur Devine, R. & T. WASHBOURNE, LTD. PATERNOSTER ROW, LONDON AND AT MANCHESTER, BIRMINGHAM, AND GLASGOW 1918. Nihil Obstat PHILIPPUS COGHLAN, C.P., CENSOR DEPUTATUS, Imprimatur. HERBERTUS CARDINALIS VAUGHAN, ARCHIEPISCOPUS WESTMONAST. Die I December, 1898, pp. 142-143

23:21

# Savors of Heresy or Heresy?

## Savors of Heresy or Heresy?

Preaching an entirely new concept of the Church of Christ as a society in which wolves in sheep's clothing give life to sheep and ensure indefectibility of the sheepfold and continuity of the flock seems like an attempt to form in the minds of the faithful an image of the anti-church with its new religion.

I would like to share with readers my analysis of some public statements made by Bishop Donald Sanborn and Fr. Desposito, and I emphasize that this is neither an attack nor a slander against the bishop or any of the propagators or adherents of the "Thesis of Cassiciacum" (this is exactly how they interpret any other view that differs from their view of the "Thesis"). It is simply an analysis based on real facts and documents such as articles, videos, interviews, sermons, etc. Just as the propagators of "Thesis" preach it through articles, lectures, sermons, conferences, videos, interviews, Internet, TV, etc., so those who disagree with the "Thesis" have the right in similar ways to manifest their disagreement with it. No one is obliged to accept the "Thesis" as a dogm or as a theological opinion. Criticism of the "Thesis" is not a mortal sin, and not even a venial one.

Also, regarding the use of the names of the "Thesis" proponents, it is not insulting or attacking them or anything of the sort. Since they are the authors of articles, videos, sermons, etc., it is normal practice to give the authors' names and the titles of their materials so that readers can take a look at the sources or do further research. And of course, every public author can be criticized and should be ready to listen to criticism addressed to him.

On July 6, 2023, in an interview on America One News answering a journalist's question about what he could advise "conservative Catholic Bishop, Joseph Strickland," who is facing removal from the office for rejecting "Pope Francis' program to undermine the deposit of faith", Bishop Sanborn said that only words could not enough, and the prelates should do something to save the Catholic Church "sinking like the Titanic".




Please allow me to clarify regarding, "Patrick Coffin has challenged the authenticity of the Pope Francis." If this is accurate I disagree, I believe Pope Francis is the Pope but it is time for me to say that I reject his program of undermining the Deposit of Faith. Follow Jesus.

11:13 PM · May 12, 2023 · **313K** Views

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PRE-VATICAN II PRELATE NOT SHOCKED AS ROME TARGETS BISHOP STRICKLAND

ONE AMERICA NEWS INVESTIGATES

0:15 / 3:48






**National Political Correspondent Neil W. McCabe:** "I spoke to Bishop Donald Sanborn. He is a pre-Vatican II Catholic prelate and the rector of Reading, Pennsylvania of the Most Holy Trinity Seminary." "Speaking from your prospective, what is your take on this controversy for Strickland find himself under threat of visitation?"

**Bishop Sanborn:** "I think it has nothing to do with Los Angeles. I think it has to do with criticizing the direction of the Catholic Church right now. And because if you do that (*there are some words I don't understand* - Fr. V) you get into immediate trouble. All of the pre-Vatican II formanation is brought out, for anyone in any way criticizes the direction of the post-Vatican II Catholic Church, and they are ruthless about it. And I'm not surprised at all how relatively mild a comment that he made and he's under investigation now."

**Neil W. McCabe:** "Do you have any advise to Bishop Strickland for the entangelment for he find himself in?"

**Bishop Sanborn:** "I just say this, that it is edifying that he is saying something about the changes of the Vatican II and what is going on. But on the other hand in is not enough to complain. We have to do something about this. The Church is sinking like the Titanic, and everything and all of its life signs are bad. And the prelates have to do something about it, and that would be whole another interview what to do about. But they have to do, they need some action, not just words."

**Neil W. McCabe:** "And finaly, Excellency, could you describe your mission at the seminary and in general you devoted your life deserve of restoring the Catholic Church to its pre-Vatican II truths?"

**Bishop Sanborn:** "Yes. The fundamental question is this: are the reforms of the Vatican II continuity with the past, or not? Another way of putting it, is the religion that has come up out of Vatican II the Catholic faith or is it a different religion? And that has to be asked first, and it has to be answered first before you can really orginize in your mind what to do about Vatican II. Obviously everyone we can see there are very notable changes since Vatican II. If you look at the history of the Church, it's hardly recognizable as continuity. So, that's the question, so, if it is not continuity and if it is a new religion, it must be treated like Protestantism, or Arinianism, or any of the other heresy that has afflicted the Catholic Church in the past. It's very simple. If it is Catholicism, then no reason to resist it, there is no reason to seek the Latin Mass or enything else. This no grey in between those positions. That is what we are saying and we are taking the position that it is a new religion, and must be, therefore, absolutely rejected."

First, it is very notable that Bishop Sanborn did not clarify his own position and position of his "Roman Catholic Institute" about the validity of the episcopal order of Bishop Strickland, who was named by the correspondent "Conservative Catholic Bishop." It is notable because on the website of the Roman Catholic Institute in PASTORAL DIRECTORY you can see this:

26. Consecrations to the episcopacy performed according to the reformed rite of consecration during or after 1968 are considered invalid.

Also, I don't think that Bishop Sanborn, who claims to be the most trained rector of the best traditional pre-Vatican II Catholic seminary, did not realize that the term "prelates", that he used it in front of millions of television viewers, has its proper canonical meaning and not some other.

According to Canon Law, "prelates" are bishops or priests who exercise authority over the

clergy and people, and have episcopal rights and duties, although they may not yet be consecrated bishops.

**CAN. 320**

1. Abbots and prelates *nullius* are nominated and invested by the Roman Pontiff, with due regard to the right of election or presentation lawfully belonging to another person; in which latter case they are confirmed or invested by the Roman Pontiff.
2. Those chosen to govern an abbey or prelature *nullius* must have the same qualifications which the law requires for bishops.

When someone uses the term "prelates", he should be aware that this is a very serious responsibility, because by using this canonical term he is actually stating that he recognizes some as a true Pope and others as true Catholic pastors, because prelates are bishops or priests in the *sacramental* and *jurisdictional* sense nominated and invested by the Pope.

And it also looks no less (if not more) odd that Bishop Sanborn did not clarify nor correct when a correspondent called him "a pre-Vatican II Catholic prelate and rector of the Most Holy Trinity Seminary." He was absolutely obliged to explain it because he was introduced by two canonical titles in front of people watching TV. And since he has just kept silent, one can interpret that he agrees that these titles were rightly attributed to him. Then he is obliged to clarify publicly by which Pope he was nominated and invested.

Also, describing the Catholic Church as the "Sinking Titanic" is absolutely inconsistent with the evangelical image of the Church as the UNSINKING BOAT (St. Matthew 14:22-33).

Also, to say that "all the signs of its life are bad" is to reject the infallible teaching of St. Paul who teaches that the Church is the BRIDE OF CHRIST **"NOT HAVING SPOT OR WRINKLE, OR ANY SUCH THING"** (To the Ephesians 5:26-27)

Also, to say that the a new religion was introduced by the Catholic Bishops (Teaching Church) and is preached by the Catholic Church from Vatican II until now, and that the Church is Catholic but her religion is new, non Catholic, it is a complete contradiction with the teaching of St. Paul, who infallibly teaches that the Church is **"the house of God...church of the living God, the pillar and ground of the truth"** (1 Timothy 3:15).

The image of the Church as the "Sinking Titanic" is, first of all, completely contrary to the words of Jesus Christ addressed to Peter: **"And I say to thee: That thou art Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it."** (St. Matthew 16:18)

But perhaps the "Thesis" could be explained in the context of the teaching of Christ himself, when he compared the Kingdom of Heaven on earth to a field where cockle grow along with wheat (St. Matthew 13:24-43)?

I don't think the "Thesis" can be adapted to this parable, because there is a very essential difference. Our Lord Jesus Christ clearly indicated that although cockles were in the Kingdom of Heaven and benefited from its goods, they were not its integral part and had nothing to do with the continuity of the Kingdom of Heaven. The cockles were enjoying the Kingdom, but they were not servants of the Lord, but agents of the enemy and their sole role was to block the growth of the Kingdom.

The Thesis, on the other hand, teaches that the "material hierarchy" that imposes heresies and evil disciplines on the Church is an integral part of the Church, and they are the servants

of the Lord and they perform all the functions necessary to ensure the continuity and development of the Church.

Also this parable cannot be applied to the "Thesis", because if it was applied, it would mean that the Kingdom of Heaven depends solely on the heretical hierarchy. One may ask, why only? Because the propagators of "Thesis" say that this is the only way for the continuity and development of the Church.

Ten days later, on July 16 in Krakow, during a sermon in a private oratory on Sarego Street, the same prelates who, according to Bishop Sanborn, should save the Church, are already modernists who must "pack their bags and leave our Catholic institutions forever."

**A few logical conclusions by myself. And so that readers can look at the problem of the Cassiciacum Thesis deeper, I will also add more material on this topic.**

Bishop Sanborn's representative in Poland, Fr R. Trytek, in his brief report of the bishop's visit to Poland, wrote the following:

"Unfortunately, the hierarch's visit to our country was overshadowed by the shameful attacks of a certain Greek Catholic priest on Bishop Sanborn. The bishop was accused, among other things, of being "una cum" with Bergoglio! A terrible, shameful insult and slander that has not been properly condemned ..."

**Wizyta biskupa Sanborna w Polsce A.D. 2023**

Ksiądz biskup Donald J. Sanborn przybył do Polski w piątek, 14 lipca, w święto świętego Bonawentury doktora Kościoła. W sobotę 15 lipca, gdy w archidiecezji krakowskiej obchodziliśmy święto Rozesłania św. Apostołów wraz z Dziękczynieniem za Zwycięstwo grunwaldzkie, Jego Ekscelencja odprawił mszę świętą ze świątecznego formularza. Po złożeniu Najświętszej Ofiary Mszy, ksiądz biskup poświęcił około godziny na rozmowę z wiernymi. Ten dzień zasadniczo przeznaczony był jednak na rozmowę z niżej podpisanym. Jego Ekscelencja podzielił się ze mną nowinami z Instytutu rzymskokatolickiego, oraz omówił trudności z jakimi się borykamy. Jego Ekscelencja starał się też wlać we mnie otuchę i umocnić na drodze którą kroczę.
W niedzielę 16 lipca, ksiądz biskup Sanborn udzielił bierzmowania czterdziestu sześciu osobom. Na sumie było obecnych około setki wiernych, a na wcześniejszej mszy świętej odprawianej przeze mnie, około trzydziestu... Po mszy świętej wierni zaprosili nas na obiad w restauracji, w czasie którego było miejsce na zadawanie pytań biskupowi. Muszę pochwalić wiernych za wysoki poziom zadawanych pytań i dyscyplinę zachowywaną w czasie ceremonii. Jego Ekscelencja był zbudowany zachowaniem polskich tradycyjnych katolików. Niestety, cieniem na wizycie hierarchy w naszym Kraju położyły się haniebne ataki pewnego grekokatolickiego księdza na biskupa Sanborna. Ksiądz biskup został oskarżony m.in. o bycie "una cum" z Bergoglio! Straszliwa, haniebna zniewaga i oszczerstwo, które nie zostało należycie potępione...
Kolejną, siódmą już wizytę biskupa Sanborna w Posce należy uznać za bardzo udaną i wielkie pocieszenie dla integralnych katolików! Dziękujmy Dobremu Bogu za naszych duchownych, a osoby które przyjęły bierzmowanie napominam by zachowywały się godnie, jak na rycerzy Chrystusa przystało!

Z kapłańskim błogosławieństwem,

ks. Rafał Trytek

Well, let's see.

Some adherents of the "Thesis of Cassiciacum" in Poland expressed discontent that Bishop Michał Stobnicki* says different things in different places or circumstances, e.g. in one place he says that he is **NOT** *una cum* Francis, and in another place he **IS** *una cum* Francis. But after Bishop Sanborn's interview on American TV on July 6 and after the sermon in Krakow on July 16, this discontent looks illogical, to say the least. It rather seems to be a hypocrisy, because Bishop Sanborn's "Roman Catholic Institute" holds almost the same view of the Papacy which slightly differs from the view of Bishop Richard Williamson's SSPX/Resistance. Actually, the discontent, in my opinion, was caused by the fact that the "Thesis" is no longer the "monopoly" in Poland, and its propagators face a problem, because some faithful left the "Thesis" priest and join the new Resistance bishop, and number of such people is growing quite quickly.

*Bp Michał Stobnicki was consecrated by Bp Richard Williamson

It is commonly known that Bishop Sanborn has been teaching continuously for decades that members of the modernist hierarchy are legally Catholics and

legitimate hierarchs of the Catholic Church, because A) they claim to be Catholics and B) they have never been excommunicated.

It is also well known that Bishop Sanborn says that all "material-formal popes" elected by the Novus Ordo cardinals were elected according to the Church law and have supplied jurisdiction conferred upon them by Christ for all essential acts for the good of the Church, and may acquire ordinary jurisdiction; it depends on whether they preach heresy and impose evil disciplines on the clergy and the faithful (i.e. they are "material popes"), or they teach a Catholic doctrine, which is sometimes heard from them (i.e. they are "formal popes").

Fr Nicholas Desposito, vice-rector of the Most Holy Trinity Seminary and a very zealous propagator of the "Thesis," says the same thing in his videos, and, for example, in "THE LITTLE CATECHISM ON THE THESIS".

**Now let us see how Bishop Sanborn himself explains the "Thesis"**

On November 15, 2021 Bp. Sanborn in his video said this:

"Thesis of Gerard de Laurier does not say that Bergoglio is validly elected pope. That’s false. It’s false accusation. We say, Thesis says that he is validly elected and he is therefore a pope-elect, but he is not the pope. He is not a validly elected pope. Pope could never be said of him, for as long as he is promulgating heresy."

But Bp. Sanborn's explanation sounds more like heresy because it is a rejection of the clear and unequivocal teaching revealed by God and proposed by the Catholic Church that when a man was validly elected by the Conclave, he becomes pope-elect, and at the moment he accepts the election, he immediately becomes the Pope, Peter, Vicar of Christ and head of the whole visible Church on earth, and no one can then say of him that "he is a pope-elect, but he is not pope" or "he is not validly elected pope."

Also in his article “ON BEING POPE MATERIALLY, SECOND PART: EXPLANATION OF THE THESIS” Bishop Sanborn wrote about Paul VI and John Paul II in such a way that they exercised very important jurisdictional functions reserved only to the Pope as the Supreme Pastor and Lawgiver for the entire Church:

- "In the present article, I intend to demonstrate the thesis that the “popes” during and after the Second Vatican Council are not popes formally but only materially." p. 1
- "But the electors of the pope, even those who adhere to Vatican II, intend to designate someone legally to receive the papacy. Likewise Paul VI and John Paul II, although popes merely materially, intend to nominate subjects to have the faculty or right of designating a pope when they nominate cardinals. Therefore the conclaves, even those after the Second Vatican Council, intend the good of succession to the papal see objectively, and those who are elected to this see objectively intend the good of naming electors of the pope. This merely material continuity of authority is able to indefinitely continue, to the extent that the conclaves intend to elect a pope and that those elected intend to nominate electors." p. 10
- "Therefore he who is designated to the papacy, even if he does not receive authority, because of an obstacle either of heresy or of refusal of Episcopal

consecration or for any other reason, nevertheless he is able to nominate others to receive authority, (e.g., bishops) and even electors of the pope" p. 11

- "Likewise electors who are named by merely material popes make a legal designation when they elect someone for the purpose of receiving the papacy, because in this act no law is made, and therefore the electors need no jurisdiction, that is, no right of making law, but merely the right of active voice in order that they validly and legally designate." p. 11
- "It is clear: when the pope dies, the right of designating the successor does not die with him. The legal possessor of this right of designating is the body of electors or conclave. *For which reason, the conclave or the body of electors is able to communicate the right of designating even to a material pope, that is, to him who is designated for the papacy, but without papal authority, in such a way that this material pope can nominate others legally, and thus perpetually sustain the legal body of electors.*" pp. 12-13
- "This right of designating, which is found in Paul VI or in John Paul II does not constitute them as popes, because they lack authority or the right of making law. Therefore they are not popes except materially. They can, nevertheless, designate electors and even bishops for the purpose of succeeding to sees of authority, and even validly change the rules of election, especially if these changes have been accepted by the conclave." p. 13
- "How, therefore, can someone who has given his consent remain a pope only materially? Answer: because matter and form cannot be united unless the matter has due proportion to the form, which happens in two ways, namely through the natural order of matter to form, and by the removal of any impediment.
He therefore who has been legally elected to the papacy receives *whatever authority he is capable of,* i.e., to which he does not posit an impediment. Therefore it is possible that someone is capable of receiving the right of designating which regards legitimate succession and the permanence of the corporeal life of the Church" pp. 13-14
- "For which reasons, the thesis, which I will prove below, provides a perfect explanation of the current problem, and a position that is truly Catholic, because on the one hand it preserves the indefectibility of the Church and the infallibility of its magisterium, by refusing to recognize the authority of Christ in those who promulgate error, but on the other hand it protects the apostolicity and unity of the Church as a unified and single moral body, by recognizing in them who are legally designated to ecclesiastical offices a legal designation until this designation should be taken away from them by competent authority." p. 18
- "THESIS. HE WHO HAS BEEN ELECTED TO THE PAPACY BY A CONCLAVE DULY AND LEGALLY CONVOKED, BUT WHO HAS THE INTENTION OF TEACHING ERROR, OR OF PROMULGATING HARMFUL DISCIPLINES, IS NOT ABLE TO RECEIVE PAPAL AUTHORITY UNTIL HE SHOULD RECANT AND REJECT THE ERROR OR THE HARMFUL DISCIPLINES, OR IN OTHER WORDS, HE IS NOT THE POPE FORMALLY; HE REMAINS, HOWEVER VALIDLY DESIGNATED TO RECEIVE THE PAPAL AUTHORITY, IN OTHER WORDS HE IS THE POPE MATERIALLY, UNTIL A LEGAL CONCLAVE OR OTHER COMPETENT AUTHORITY SHOULD ASCERTAIN THAT THE SEE IS VACANT." p. 18
- "*Minor:* But he who has been elected by a conclave duly and legally convoked, but who has the intention to teach error or to promulgate harmful disciplines (namely John Paul II), has neither died, nor has voluntarily refused or renounced the designation, nor has been removed by competent authority.
*Conclusion:* Therefore he who has been elected by a conclave duly and legally convoked, but who has the intention of teaching error or of promulgating harmful disciplines (namely John Paul II) has not lost his legal designation to the papacy.
*Proof of the minor:* From the facts. John Paul II (1) is living, (2) has accepted the

designation of the Conclave and has never given it up, and (3) has not been removed by competent authority." p. 19

- "But the author of the magisterium is he who teaches. Therefore John Paul II is the authentic interpreter of the magisterium of the Second Vatican Council." p. 21
- "It is merely a moral faculty of designating legally him who should receive supreme authority. Nothing, therefore, is required for the possession and for the exercise of this right *except that someone be legally designated by him who has the legal right to designate the electors of the pope.* The possession of authority, i.e., the right of making law requires that the possessor intend to direct the Church to its proper ends, but the possession of the right of designation requires that the possessor intend only the continuity of the hierarchy of the Church. But the present electors, even if they should favor the Second Vatican Council and the Novus Ordo in general, intend objectively the good of the hierarchical continuity of the Church. Therefore validly and legally they possess the right of designating. And he who has been elected validly and legally has been elected, and possesses a legal right to the papacy." p. 24
- "But he who has been elected to the papacy receives authority immediately after the acceptation of the election, unless he should posit an obstacle to receiving the authority, as I have said above. Therefore it is possible that he who has been elected to the papacy receive the right of designating which regards the continuity of the body of the Church, but not receive the authority which regards the making of laws. In such a case, the pope-elect (the pope merely materially) would designate legally and validly the electors of popes, but would not legally and validly make laws. And such is the case of conciliar popes, who therefore validly and legally designate electors of popes, even Novus Ordo "popes." p. 25
- "The thesis has no foundation in Canon Law.
  *Resp. I deny.* If you research topics concerning the vacancy of ecclesiastical offices, you will find the distinction of offices which are vacant (1) de iure and de facto; (2) de iure but not de facto; (3) de facto but not de iure. The thesis holds that the office of the papacy is vacant *de facto* but not *de iure* in this sense: John Paul II *de facto* does not possess the office of the papacy, but he *possesses a right to the papacy,* given that there has been no declaration to the contrary by competent authority. In other words, he is the legal titular of the papacy, but does not have possession, because he posits an obstacle to receiving authority." pp. 26-27

Instead of the Catholic doctrinal clarity, the article "ON BEING POPE MATERIALLY" is an example of misusing canonical terms and mixing them with new terms, which mislead the readers. All the terms are mixed in such a way that everyone can interpret them in his own way as he likes to.

It also looks like whatever is said about Paul VI or John Paul II is applicable to Francis as well. "Pope could never be said of him" *(taken from video),* but "he is able to nominate others to receive authority, (e.g., bishops) and even electors of the pope". He "lacks authority or the right of making law", but he "has the right to legally and validly designate" a "legal body of electors" in order to continue "legitimate succession and the permanence of the corporeal life of the Church". He can "even validly change the rules of election" so that "it protects the apostolicity and unity of the Church as a unified and single moral body". He is a "material pope" and "authentic interpreter of the magisterium of the Second Vatican Council."

But Bp Sanborn must know that ALL THESE PONTIFICAL ACTS ARE RESERVED EXCLUSIVELY TO THE POPE; a "pope elect" or a "material pope" has ZERO

power to performs these acts.

In other words, it follows logically from Bishop Sanborn's teaching that the so-called "material pope", despite the fact that he preaches heresies or promulgates evil disciplines, has *ordinary jurisdiction* needed for the normal life of the Catholic Church and its continuity indefinitely. This is clearly flows from the teaching of Bishop Sanborn.

In such a case every bishop and priest who holds the "Thesis" is obliged to be *una cum* "material pope." But, if he says that he is not *una cum,* then he is either 1) LIAR or 2) A SCHISMATIC, because it is an act of schism not to be *una cum* someone who is a Catholic and is legitimately elected to the Papacy and says that he accepted the election, and that he IS THE POPE, and - as Bp Sanborn and Fr Desposito teach - does everything NEEDED for normal life of the Catholic Church and its continuity, and who has never been excommunicated or declared by a conclave or other competent ecclesiastical authority as having committed an act of self-excommunication.

Also, Bishop Sanborn falsely teaches that during Sede Vacante, *the Cardinals do not exercise jurisdiction during the conclave*. However, the Catholic Church teaches that **the Cardinals exercise *jurisdiction* during the Conclave.**

For example, REV. S. B. SMITH explains that the **Sovereign Pontiff** (not a "material pope") has the **sole** and **free power** of appointment to the Cardinalate, and that the Cardinals take precedence of even patriarchs, metropolitans, and primates ***sede vacante***, and ***sede plena***, and that they are the electors of the Sovereign Pontiff by one's **office** and ***jurisdiction***, and "they are compared to the seventy ancients appointed to assist Moses, and to the apostles chosen to aid our Lord." Also please pay attention to these words: "they have charge, not of one diocese each, as other bishops, but of all the dioceses of the Catholic world". And during the Conclave, that is exactly what the Cardinals have charge about.

"487. *Origin. - Cardinals* are the immediate counsellors or advisers of the Pope, and form, so to speak, the senate of the Roman Church. Hence, they are compared to the seventy ancients appointed to assist Moses, and to the apostles chosen to aid our Lord. The College of Cardinals is thus defined: "Clericorum coetus ad auxiliandum Romano Pontifici in Ecclesiae regimine, sede plena, et ad supplendum eundem, sede vacante, institutus." p. 233
"The Sovereign Pontiff has the sole and free power of appointment to the cardinalate; in making appointments he is not obliged to use any specific formula, though the following is given in the Roman ceremonial: "Auctoritate Dei Patris . . . assumimus N. in presbyterum vel diaconum S. R. Ecclesiae cardinalem"." p. 234
"493. - I. *Dignity and Rights of Cardinals*. - The cardinalate is, after the Papal, the highest dignity in the Church. Being the electors of the Sovereign Pontiff *sede vacante,* and his counsellors *sede plena,* the cardinals take precedence of even patriarchs, metropolitans, and primates. The reason is that priority of rank is regulated, not by the *ordo,* but by one's office and *jurisdictio*. Now, cardinals have greater *jurisdictio* than bishops; for, together with the Pope, they have charge, not of one diocese each, as other bishops, but of all the dioceses of the Catholic world. Cardinals are, moreover, Roman princes - nay, are considered princes of the blood." p. 236-237
(**ELEMENTS OF ECCLESIASTICAL LAW**, COMPILED WITH REFERENCE TO THE SYLLABUS, THE "CONST. APOSTOLICAE SEDIS" OF POPE PIUS IX, THE COUNCIL OF THE VATICAN AND THE LATEST DECISIONS OF THE ROMAN CONGREGATIONS, BY REV. S. B. SMITH. D.D., BENZIGER BROTHERS, 1881, Nihil Obstat: Rev. S. G. MESSMER, S.T.P., Censor Deputatus, Imprimatur: JOANNES CARD. McCLOSKEY, Archiepiscopus Neo-Eboracensis, Datum Neo-Eboraci, Die 25 Martii, 1877, p. 233, 234, 236-237)

You can try to interpret the "Thesis" in any other way, but if you know the Catholic doctrine on the election of the Pope and the role of the Cardinals in that process, you cannot conclude otherwise than Bishop Sanborn accepts "material popes" DE FACTO and DE JURE as POPES, because all those acts performed by them that Bishop Sanborn speaks about **ARE THE EXCLUSIVE JURISDICTIONAL ACTS OF THE POPE.** And he openly says that he recognizes all cardinals created by "material popes" as valid Cardinals.

Let's see now what Fr. Desposito wrote in hisTHE LITTLE CATECHISM ON THE THESIS. It is very important to emphasize that by publishing this "Catechism" - impossible without Bishop Sanborn's approval - Fr Desposito wants everyone to study and believe the "Thesis" as if it were an infallible article of faith approved by the Church binding all Catholics. And this is a very presumptuous attempt to introduce a completely new doctrine:

"“Vatican II popes” are able to appoint cardinals not with *ordinary power* which they lack by reason of an obstacle, but with *supplied power,* which Christ directly grants to them for those acts which are absolutely necessary for the Church to continue existing and functioning. One of those necessary acts is the appointment of papal electors. Perpetual successors of Peter demand perpetual electors of Peter." "Since a defect of intention prevents “Vatican II popes” from receiving *ordinary supreme power,* the only power “Vatican II popes” are capable of receiving is *supplied power,* which Christ directly grants to them for those acts which are absolutely necessary for the Church to continue existing and functioning." THE LITTLE CATECHISM ON THE THESIS, Rev. Nicolás E. Despósito, p. 5

The Catholic Church teaches that Christ does not grant *supplied power* to a person who, according to the "Thesis", is a "material pope" ("Vatican II popes" in Fr Desposito's "LITTLE CATECHISM"), but Christ grants the **whole plenitude of the supreme power** only to a person who is the Pope without "quotes". By saying that "material popes" get *supplied power,* which is a *limited power* only for *some acts,* Fr Desposito makes them Popes in a limited sense, and by saying that Fr Desposito puts himself under anathema of the Vatican Council. And if he does not recognize them as Popes, he should never say what he said in his "Catechism".

The General Vatican Council, A. D. 1870 – held at Rome under Pope Pius IX - infallibly teaches on the **whole plenitude** of the Roman Pontiff's supreme power and places under anathema *anyone* who says that the Roman Pontiff possesses not all the fullness of this supreme power:

"1831 [CANON] Si quis itaque dixerit, Romanum Pontificem habere tantummodo officium inspectionis vel directionis, non autem plenam et supremam potestatem iurisdictionis in universam Ecclesiam, non solum in rebus, quae ad fidem et mores, sed etiam in iis, quae ad disciplinam et regimen Ecclesiae per totum orbem diffusae pertinent; aut eum habere tantum potiores partes, non vero totam plenitudinem huius supremae potestatis; aut hanc eius potestatem non esse ordinariam et immediatam sive in omnes ac singulas ecclesias sive in omnes et singuios pastores et fideles: anathema sit." (**ENCHIRIDION SYMBOLORUM**, DEFINITIONUM ET DECLARATIONUM DE REBUS FIDEI ET MORUM, AUCTORE HENRICO DENZINGER, EDITIO UNDECIMA, QUAM PARAVIT CLEMENS BANNWART S. J., FRIBURGI BRISGOVIAE B. H E R D E R TYPOGRAPHUS EDITOR PONTIFICIUS, MCMXI, ARGENTORATI, BEROLINI, CAROLSRUHAE, MONACHII, VINDOBONAE, LONDINI BRITANNIAE, S. LUDOVICI AMERICAE, Exaten, die 11. mensis Decembris anno 1910, Ern. Thill S. J. Praep. Prov. Germ., Imprimatur Friburgi Brisgoviae, die 7 Februarii 1911, +Thomas, Archiepps, p. 487)

"1831 [Canon] If anyone thus speaks, that the Roman Pontiff has only the office of inspection or direction, but not the full and supreme power of jurisdiction over the universal Church, not only in things which pertain to faith and morals, but also in those which pertain

to the discipline and government of the Church spread over the whole world; or, that he possesses only the more important parts, but not the whole plenitude of this supreme power; or that this power of his is not ordinary and immediate, or over the churches altogether and individually, and over the pastors and the faithful altogether and individually: let him be anathema." (**THE SOURCES OF CATHOLIC DOGMA**, Translated by Roy J. Deferrari from the Thirtieth Edition of Henry Denzinger's Enchiridion Symbolorum, This translation was made from the thirtieth edition of Enchiridion Symbolorum, by Henry Denzinger, revised by Karl Rahner, S.J., published in 1954 by Herder & Co., Freiburg., Nihil Obstat: Dominic Hughes, O.P. Censor Deputatus, Imprimatur: +Patrick A. O'Boyle, Archbishop of Washington, April 25, 1955, p. 455)

Also some tweets posted by Fr. Desposito.

The ONLY reason why Francis gets supplied power for naming Cardinals is because the good of the Church requites it (the Papacy can't be restored w/out Papal electors)...

4:17 AM - 11 Feb 2022




Francis "is legally the pope in the sense that he has not been legally deposed by the Church"





← **Tweet**



**Rev. Nicolás E. Despósito**
@FrDesposito

My position is that Francis is the pope materially but not formally, that is, that he is a pope-elect who can become the pope if he removes the obstacle to authority. And yes, he's legally the pope in the sense that he has not been legally deposed by the Church. R&R adherents recognize authority in Francis but in the practical order they act as if he had no authority at all. Some R&R adherents are beginning to argue lack of the exercise of authority in Francis but they don't see to understand what that affirmation implies.

3:56 PM · Feb 22, 2023 · **301** Views

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Also Fr. Desposito comments on the tweet on official Twitter Pope Francis @Pontifex: "Catholic sounding tweet. Rare."




It is hardly possible to draw other conclusions except that, according to the "Thesis," at that moment Francis was formally the Pope because he taught Catholic doctrine. This is exactly what the "Thesis" says.

This is a very good illustration of how, according to the "Thesis", a "material pope" becomes a "formal pope." It works like an electric switcher, OFF - no electricity, ON - there is electricity. He teaches heresy - he is a "material pope", he teaches Catholic doctrine - he is a "formal pope". And this is the only criterion by which a legally elected man becomes a "material" or a "formal" pope, i.e., it is enough that someone who calls himself a Catholic has been lawfully elected by the cardinals regardless of their faith; and after the election he can teach either heresy or a Catholic doctrine, and nothing else is needed, because in any case the continuity of the Church is guaranteed indefinitely, forever.

Now read slowly and thoughtfully this:

Tweet




Some thoughts concerning the totalist/thesis discussion.

Totalists speak of a "new Church" that began to exist in 1958 (for some, in 1965). If that's true, then this "Church" can banish in the same way it appeared. The only thing needed is for the members of this "new Church" to return to the Faith. Follow the logic.

Yes, you will have to fix their sacraments. But the point is: even according to totalists, the true Church/false Church dichotomy is strictly founded on the rejection/adherence to Vatican II (which for totalists brings about legal consequences, whereas for the Thesis it does not). In any case, those "legal consequences" of the totalist system must necessarily go away if one converts to real Catholicism.

Totalists do not realize that their system is just another version of the Thesis.

The real danger of totalism is to think that Holy Orders - and not jurisdiction - is what makes someone a member of the Catholic hierarchy.

There is a simple way to show that sedevacantist bishops are not members of the Catholic hierarchy (of jurisdiction). Sedevacantist bishops do indeed have supplied power to forgive sins. But does anyone recognize the power to enact laws in a sedevacantist bishop? Authority is defined as 'the ability to pass a law'. Does your sedevacantist bishop enact laws in your church? Does your sedevacantist bishop have power over a particular territory? Does your sedevacantist bishop grant special indulgences? Does your sedevacantist bishop refers to his church as a cathedral? The answer to these questions is in the negative. If your sedevacantist bishop were in fact a member of the Catholic hierarchy (of jurisdiction), he would be able to demand obedience. His laws would bind in conscience. No sedevacantist bishop has such power.

So, although the Thesis and totalism agree on a fundamental point, you can see that there is a very important issue to be clarified.

11:30 PM · Mar 13, 2023 · **2,153** Views

**7** Retweets **2** Quotes **29** Likes

As you can see, Fr Desposito differentiates between "sedevacantists" and the propagators of the "Thesis" and makes it clear that the "Thesis" propagators are not "sedevacantists".

Also, in this video Fr Desposito says this:

"This video will...show, first of all, that pointing out the factual public heresy of the Novus Ordo hierarchy does not prove that the said hierarchy lacks authority". "Unsentenced...heretic...still claiming to be a member of the Catholic Church, can validly elect & be elected in the Church" "A public heretic is able to retain jurisdiction because he

can still lead the faithful to heaven if he does not intend to impose his heresy upon the faithful."

I wonder, can Fr Desposito share with us the name of a person whom he calls a "public heretic" and "material pope" who ever said that he intended to impose his heresy on the faithful and did not want to lead them to Heaven?

Therefore, it is also hardly possible to draw any other logical conclusion except that he wants to get adherents of the "Thesis" to accept the idea that there is not only a heretical "material pope" with so called *supplied jurisdiction,* but the same person is a "formal pope" with ordinary jurisdiction who "does not intend to impose his heresy upon the faithful" and therefore "can still lead the faithful to heaven".

Hence, from the so-called "Catechism" by Fr. Desposito and from all the articles and explanations written by all the propagators of the "Thesis of Cassiciacum", it is quite clear that **the "Thesis" does not explain how a heretical "material pope" IS NOT a "formal pope", but how he IS a "formal pope" who leads the faithful to heaven.**

In order to justify a false concept of the Papacy, and to leave an impression of some traditionality of the "material/formal papacy", the volumes of Catholic authors were exploited by the propagators of the "Thesis".

However, Catholic theologians speak of a person who is already 100% the Pope and who being Pope preaches heresy and thus *ipso facto* ceases to be a pope and expels himself from the Church; however, an announcement of the vacancy of the throne of St. Peter, by cardinals or by bishops who have the right to elect a Pope is needed.

Thus, on the part of the propagators of the "Thesis", it is either 1) unbelievable misunderstanding of the Catholic doctrine, or 2) a deliberate misuse of it for justification and "legitimation" of the "Thesis" which they have been using for decades as a "business card" or a "brand".

But since the propagators of "Thesis" are quite educated people, it seems that the second point is the most real, and the big noise is only about "the honor of the uniform", and not about theology. Or they really are trying to popularize a false doctrine at all costs and want their followers to accept it as a new "article of faith", and by doing so they place themselves in the "ex Cathedra" position.

But I also have the right to speak of option 3) that the propagators of the "Thesis" recognize all post-conciliar popes and bishops as *valid Popes* and *bishops* both *sacramentally* and *jurisdictionally.* Otherwise, they would not apply the norms described by Catholic theologians to those whom - as they say - do not recognize as valid popes and bishops.

**A few more words about *una cum***

Logically, according to the "Thesis," when a pope-elect proclaims Catholic doctrine, he becomes the "formal pope," which means that the propagators of the "Thesis" are automatically in communion with him. But when this pope teaches heresies and imposes them on the Church, he becomes a "material pope", and consequently, they automatically lose communion with him. And such transformations can happen many times a day, because no cardinals or other ecclesiastical authority declare such a pope to be a heretic. Only the "Thesis" propagators have "supplied power" to announce when a person becomes a pope "materially" or "formally".

**Now a few words about Bishop Sanborn's sermon at the Krakow oratory on Sarego Street on July 16, 2023.**

Some quotes from the sermon (since the quality of the sound is not good, there can be mistakes):

"The Novus Ordo hierarchy fits perfectly the description of the false prophet. They have not come to us out of nowhere, but they have entered through the Church's gate by means of the legal norms of designating the hierarchy. In this sense they are not obstruct like Luther, but possessing certain legality and legitimacy they have no authority to rule the Church, however, because of their intention to impose heresy in their teachings and disciplines, but nonetheless have retained a legal designation to receive authority if they should repent of their heresies. In this sense they possess a certain legality."

Then Luther was prised for the "rightness to split from the Church":

"Such a false prophet is worse than Luther, for Luther at least has had rightness to split from the Church by talking of the doctrines which he rejected. It was at least in that sense no deceit in the eyes of the people. If you follow Luther you knew that you are following him straight out of the Church because he had no designation to teach in the Church's name."

Then speaking again about "the Novus Ordo hierarchy", "bad parents" analogy was used:

"But the Novus Ordo hierarchy profits from the sense of obedience proper to the Catholic faithful in order to feed them with false doctrines. Catholicism operates on obedience and submission to the hierarchy. The Catholic hierarchy with a Pope as its head is the voice of God for the Catholic laity. To abuse that sacred position, the throne which the hierarchy holds in the minds and the hearts of the faithful is a heinous crime, it came from much worse than the crime of the parents who abuse their children. They profit from the child's confidence and trust in them as parents in order to serve their own ends of selfishness."

Then the members of the Novus Ordo hierarchy pictured as wolves in sheep's clothing who "have the legal designation from the Church":

"Thus the members of the Novus Ordo hierarchy are truly wolves in sheep's clothing. They wear the clothing of sheep, and as much as they have the legal designation from the Church to teach, to rule and to sanctify, and they are wolves. And as much as they teach false doctrines, enact false disciplines and, therefore, are incapable to sanctify. There is no sanctification without the truth."

Then a false accusation against the Church:

"The institutions of the Church have become factories of heresy, impiety and unbelief."

Then he says that faithful must verify the teaching of those elected to Apostolic positions, should be ready implicitly anathemize them if they should teach a false doctrine, but the "authoritative anathema must come from the authority of the Church":

"According to the Apostolic command, therefore, the faithful must verify the teaching of those elected to Apostolic positions at least implicitly to be ready to reject them, anathemize them, if they should teach a false doctrine. This is an unassailable argument which is properly theological that argues from the authority of St. Paul that the identity of faith is prior to Apostolic authority, and the faithful themselves and not necessarily bishops can and must recognize the identity or lack of identity of the faith. Nevertheless, the authoritative anathema must come from the authority of the Church and for this authoritative anathema we should pray and hope for."

Last words of the sermon:

"For me there is only one thing to discuss with the modernist, that is when he is going to pack his bags and leave our Catholic institutions forever."

So, this sermon is an example of sophistry. Bishop Sanborn did not say anything new, but only reiterated his "dogmatic constitution" on the hierarchy of the Church, which states that although the Novus Ordo hierarchy brings evil fruit through false teachings, it nevertheless enjoys legitimacy and lawfulness in the Catholic Church according to the canonical norms regulating the designation of the hierarchy. Although they are "false prophets", they have "the legal designation from the Church to teach, to rule and to sanctify", and "they have been chosen as messengers of the Church" and "they have come to us with every possible evidence that they were sent by the Church."

Speaking of the Novus Ordo hierarchy, he used the same "bad parents" analogy used by the Society of St. Pius X and by many conservative modernists: Even though parents are bad, they are still parents, and their children, whether they obey them or resist, accept them or not, are one family with them. And it is quite a clear message that the adherents of the "Thesis" are one family with the Novus Ordo hierarchy, because this is the principle of Catholic obedience and submission.

**The analogy of wolves in sheep's clothing needs to be analyzed a bit more carefully.**

Yes, Our Lord speaks of wolves that came to the fold to kill the sheep, but they came from outside the fold and are not part of it. (ST. JOHN 10:10-13)

Also St. Paul says that even some of his disciples, whom **"the Holy Ghost hath placed you bishops, to rule the church of God"**, will turn into **"ravening wolves," "speaking perverse things, to draw away disciples after them."** (ACTS 20:28-30)

According to the description of the wolves by Our Lord and His Apostle, the wolves that entered the fold from outside do not belong to the fold, and those who are turned into wolves from within the fold also cease to belong to it.

The Teaching of St. Paul about the second group of wolves from within the fold is that they excommunicated themselves from the Church of their own accord, even without additional judgment from the Church. In the Canon Law the excommunication of heretics is called

"ipso facto", by the very fact, i.e. no additional sentence is needed. And it is not true that public heretics are considered by the Law to be Catholics in good standing until they have been condemned by ecclesiastical authorities or a court; and while they may say that they are good Catholics, the fact that they are not given a declaratory or condemnatory sentence does not mean that they are not excommunicated *ipso facto*. Otherwise, *ipso facto* excommunication would be absent in Canon Law, or the Law would be self-contradictory. The IPSO FACTO excommunication **IS** A SENTENCE imposed by the LAW itself by the force of the LAW itself. And that's why St. Paul says to Titus 3:11 **"A man that is a heretic, after the first and second admonition avoid."**

Text from the Epistle of St. Paul to Titus, and a commentary on the self-expulsion of heretics from the Church taken from the 1582 RHEIMS VERSION of the New Testament, printed in Ireland with the permission of the following bishops:

Given at Dublin, this 4th day of May, 1857.

+ PAUL CULLEN, Archbishop of Dublin, Primate of Ireland, Delegate Apostolic, &c., &c.
+ JOSEPH DIXON, Archbp. of Armagh, Primate of all Ireland, &c.
+ JOHN, Archbishop of Tuam.
+ PATRICK M'GETTIGAN, Bishop of Raphoe.
+ JOHN RYAN, Bishop of Limerick.
+ JAMES BROWNE, Bishop of Kilmore.
+ JOHN CANTiVELL, Bishop of Meath.
+ THOMAS FEENY, Bishop of Killala.
+ CHARLES MAC NALLY, Bishop of Clogher.
+ EDWARD WALSHE, Bishop of Ossory.
+ WILLIAM DELANEY, Bishop of Cork.
+ JOHN DERBY, Bishop of Clonfert.
+ FRANCIS KELLY, Coadjutor Bishop of Derry.
+ DANIEL VAUGHAN, Bishop of Killaloe.
+ WILLIAM KEANE, Bishop of Cloyne and Ross.
+ PATRICK DURCAN, Bishop of Achonry.
+ PATRICK FALLON, Bishop of Kilfenora and Kilmacduagh.
+ JOHN KILDUFF, Bishop of Ardagh.
+ DAVID MORIARTY, Bishop of Kerry.
+ JOHN P. LEAHY, Coadjutor Bishop of Dromore.
+ D. O'BRIEN, Bishop of Waterford.
+ JAMES WALSHE, Bishop of Kildare and Leighlin.
+ DANIEL M'GETTIGAN, Coudjutor Bishop of Raphoe.
+ L. GILLOOLY, Coadjutor Bishop of Elphin.
+ JAMES MAC EVILLY, Bishop of Galway.
+ THOMAS FURLONG, Bishop of Ferns.

THE EPISTLE OF ST. PAUL TO TITUS 3:10-11

"A man that is a heretic, after the first and second admonition avoid: Knowing that he, that is such an one, is subverted, and sinneth, being condemned by his own judgment."

CHAP III, Ver. 11 *By his own judgment.* Other offenders are judged, and cast out of the church by the sentence of the pastors of the same church. Heretics, more unhappy, run out of the church of their own accord: and, by so doing, give judgment and sentence against their own souls.

Hence, from the Catholic point of view, based on the teaching of the New Testament, the only answer to the false concept of the Church, in which wolves in sheep's clothing ensure the indefectibility of the fold and give life to the flock, is unconditional rejection of this false concept.

Therefore, Bishop Sanborn's sermon in Krakow on July 16, 2023 was nothing, but one more advertisement for the adherents of the "Thesis" to refresh their belief in the "Thesis".

It also looks very strange that on July 6 in the United States, in an interview with America One News, modernists were called "prelates" (bishops or priests with jurisdiction who were appointed and invested by the pope) who should save the Catholic Church "sinking like the Titanic", but on July 16, in Poland, they have already become "modernists" who should "leave our Catholic institutions forever." It seems that only ten days were enough to change one's mind on the very important matter that concerns the salvation of souls.

Also, it is very odd that Bishop Sanborn didn't say a single word about where the title "prelate" (by which the TV correspondent introduced him) came from, and why didn't he explain it later, eg. in the newsletter of July 2023, posted on the Most Holy Trinity Seminary website, when he came back from Poland?

**The "Thesis of Cassiciacum", in my opinion, is a modified and somewhat disguised version of the "Recognize and Resist", hold for example by SSPX.**

The difference is only as follows:

Bishops and priests of the Priestly Society of St. Pius X (SSPX) formally recognize every pope since Vatican II, and (theoretically) obey them when they preach Catholic doctrines, and they oppose them when they preach heresy. SSPX clergy carry out their apostolates in defiance of them, i.e. this is "unconditional una cum," and "conditional obedience" (at least theoretically).

The propagators of the "Thesis" recognize every pope since Vatican II "materially" or "formally" depending on the circumstances, and in every circumstances they disobey them, and carry out their apostolates in defiance of them, i.e. this is "conditional una cum" and "unconditional disobedience."

**"Subliminal advertising"**

Why has the "Thesis" accepted by many people? Because the propagators use the method of so called subliminal messaging to influence the conscience with frequently repeated words and slogans.

Subliminal advertising is a form of marketing that uses very targeted messages to reach people watching the advertisement. The goal of subliminal advertising is for people watching the advertisement to walk away with a specific message in their mind that they did not intend to receive from the advertisement.

On the one hand someone is not a **"formal pope"**, but on the other hand he is a **"material pope"**, and the key word here is **"Pope"**. The same applies to hierarchy: **"they are *false hierarchy,* but nevertheless they are *legal hierarchy*"**, where the key word is **"Hierarchy"**.

So, based on the evidence given above, the purpose of the "Thesis of

Cassiciacum", in my understanding, is to get its adherents to believe that a certain person is the **POPE** and other people are **HIERARCHS**.

**Heresy**

It is clear (to me) that the "Thesis of Cassiciacum" has all the hallmarks not only of a theological error, and not only has savors of heresy, but has all the hallmarks of an obvious heresy.

First, it should be emphasized that based on Holy Scripture, eg 1 CORINTHIANS 11:19; TO TITUS 3:10-11, and Canon Law e.g. Canons 1325, 2314 and 2315, it is normal to say that some doctrines are heretical. Moral Theology also calls *heresy* an *error of judgment*. Thus, a *theological error,* being an *error of judgment,* can also be called *heresy*. Therefore, it is not an offense to give evidence that some doctrine is heretical. Giving evidence in a theological discussion is not an attack, but a manifestation of a certain point of view. That heretics do not like evidence disproving their false arguments, it is a normal reaction on their part, but it does not mean that evidence should be hidden in a box.

**Why do I think the "Thesis of Cassiciacum" is heresy (just some arguments)?**

- Stubbornly rejects the Truth revealed by the Lord Jesus Christ, who established the Papacy, saying to Peter: "And I say to thee: that thou art Peter, and on this rock I will build my Church, and the gates of hell shall not prevail against it" (Matthew 16:18), and He gave to Peter supreme jurisdiction over the Church when He said to him, "Feed my lambs" and "Feed my sheep" (St. John 21:15-17). And the Church for more than two thousand years proposes this teaching as binding all Christians. Jesus Christ did not say that Peter would be "material Peter" or "formal Peter" depending on what he says in different circumstances, but he will always be Peter, Rock and Shepherd in all circumstances.
- Describes the Catholic Church as the sinking Titanic, and this is a rejection of the evangelical image of the Church as the UNSAFE BOAT (Matthew 14:22-33).
- Says that a new religion has been preached by the Church from Vatican II until now over sixty years, which is a complete rejection of the teaching and command of our Lord Jesus Christ Himself "Going, therefore, teach ye all nations, etc." (St. MATTHEW 28:19-20) and also St. Paul, who infallibly teaches that the Church is "the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Timothy 3:15). And the Church, from the very beginning until now, proposes this doctrine as binding all Christians.

I think these arguments, as well as all the evidence given in this article, is sufficient to conclude that the "Thesis" is a heretical doctrine and must be completely rejected by Catholics.

The problem is that the propagators of the "Thesis" propose the "only correct theological opinion" that "heretical material hierarchs" who, despite being "wolves in sheep's clothing", "objectively think about the good of the hierarchical continuity of the Church", and "have the legal mission from the Church to teach, to govern and to sanctify". And that is indeed a very big problem, because the completely imaginary concept of the Church as "wolves giving life to sheep" looks rather like implanting in the minds of Catholics an image of an anti-church with its new religion.

Speaking one more time about the propagators of the "Thesis", my position is still

unchanged that everyone can wish them all the best. But if anyone, having a clear understanding that the "Thesis" is a heresy, then he is bound in conscience to reject it, and if an opportunity arises to comment on or to discuss this topic, the attitude towards the propagators of the "Thesis" should be respectful, in accordance with the norms of Catholic morality.

I am aware that my arguments are not taken seriously by the "Thesis" propagators, because I am treated like dirt by them. But since not only me, but other clergy and laymen, whom they consider upper class, are speaking against the "Thesis", the propagators of the "Thesis" certainly need more time to re-study the Catholic doctrine on the election of the Pope, on the power of the Pope, and on the jurisdiction of the Cardinals. But first of all, they should make an act of the will to admit that even "best professors" can get wrong.

**"Agree to disagree"**

In the understanding of the "Thesis" propagators, only they themselves and adherents of the "Thesis" have the right to manifest their "agree" by publicly proclaiming it by any means, while all those who do not agree with the "Thesis" have only two options: to disagree without saying a single word, or in a whisper, with all piety and deep respect.

Nevertheless, all who disagree with the "Thesis" are not obliged to keep the "agreement" in that way, because they have an equal right to manifest disagreement in any way possible, observing the norms of Catholic morality, as it was written a few lines above.

Respectfully in Christ,
Fr Valerii

10:44

# Victor III and the Thesis. A Tale by Fr. Desposito

## Victor III and the Thesis. A Tale by Fr. Desposito

In the YouTube lecture "Victor III and the Thesis" Fr. Nicholas Desposito[*] tries to convince listeners that the election of Pope Victor III is the irrefutable proof of the "Material Pope Thesis".

Below is the full text of the lecture:

"There are two essential elements necessary to produce a pope: the election on the part of the cardinals and the consent to the election on the part of the elect.

It is quite possible for the elect not to accept the papacy.

This happened for instance in 1086. Victor III was elected that year, but he strongly refused to accept the election.

He was forced to stay in Rome and wear the papal robes. He managed to flee deposing his pontifical insignia.

Only one later he decided to go back to Rome moved by the tears and prayers of the Church.

And at last he accepted the election.

The Church managed to be one whole year without the pope, only with a pope-elect.

The election was never taken from Victor. His right to become the pope remained even after rejecting the election.

Why? Because the cardinals refused to elect anyone else.

This historical case shows that it is possible for the Church to elect someone and that at the same time the natural effect of election be impeded.

In the case of Victor it was his refusal to accept the election.

With the Thesis we say that in the case of the "Vatican II popes" there is intention to impose heresy upon the Church that prevents them from properly accepting the election and thus receiving the papacy.

In both cases we have an election not properly accepted.

If Victor III was able to become the Pope one year after his election without a need of a new election, we affirm that it is also possible for the Vatican II pope to become the pope

formally in the moment he truthfully repudiates Vatican II. Only then he would have properly accepted his election."

**My comment**

Let us first see what is written about the election of Pope Victor III in **THE CATHOLIC ENCYCLOPEDIA**:

"Desiderius had been appointed papal vicar for Campania, Apulia, Calabria, and the Principality of Beneventum with special powers for the reform of monasteries; so great was his reputation with the Holy See that he "was allowed by the Roman Pontiff to appoint Bishops and Abbots from among his brethren in whatever churches or monasteries he desired of those which had been widowed of their patron" (Chron. Cas., Ill, 34)." p. 410
"When autumn came Desiderius accompanied the Norman army in its march towards Rome, but becoming aware of the plot which was on foot between the cardinals and the Norman princes to force the tiara upon him, he would not enter Rome unless they swore to abandon their design; this they refused to do, and the election was postponed. At about Easter (Chron. Cass., Ill, 66) the bishops and cardinals assembled at Rome summoned Desiderius and the cardinals who were with him at Monte Cassino to come to Rome to treat concerning the election. On 23 May a great meeting was held in the deaconry of St. Lucy, and Desiderius was again importuned to accept the papacy but persisted in his refusal, threatening to return to his monastery in case of violence. Next day, the feast of Pentecost, very early in the morning the same scene was repeated. The consul Cencius now suggested the election of Odo, Cardinal-Bishop of Ostia (afterwards Urban II), but this was rejected by some of the cardinals on the ground that the translation of a bishop was contrary to the canons. The assembly now lost all patience; Desiderius was seized and dragged to the Church of St. Lucy where he was forcibly vested in the red cope and given the name of Victor (24 May, 1086). The Church had been without a head for twelve months all but a day. Four days later pope and cardinals had to flee from Rome before the imperial prefect of the city, and at Terracina, in spite of all protests, Victor laid aside the papal insignia and once more retired to Monte Cassino where he remained nearly a whole year. In the middle of Lent, 1087, a council of cardinals and bishops was held at Capua at which the pope-elect assisted as "Papal vicar of those parts" (letter of Hugh of Lyons) together with the Norman princes, Cencius the Consul, and the Roman nobles; here Victor finally yielded and "by the assumption of the cross and purple confirmed the past election" (Chron. Cass., Ill, 68)." p. 411

**THE CATHOLIC ENCYCLOPEDIA**, AN INTERNATIONAL WORK OF REFERENCE ON THE CONSTITUTION, DOCTRINE, DISCIPLINE, AND HISTORY OF THE CATHOLIC CHURCH EDITED BY CHARLES G. HERBERMANN, Ph.D., LL.D. EDWARD A. PACE, Ph.D., D.D. CONDE B. FALLEN, Ph.D., LL.D. THOMAS J. SHAHAN, D.D. JOHN J. WYNNE, S.J. ASSISTED BY NUMEROUS COLLABORATORS, IN FIFTEEN VOLUMES, VOLUME XIII, New York, ROBERT APPLETON COMPANY, Nihil Ohstat, February 1, 1912, REMY LAFORT, D.D., CENSOR, Imprimatur +JOHN CARDINAL FARLEY ARCHBISHOP OF NEW YORK, p. 410, p. 411

**Now, I will explain why the election of Pope Victor III has nothing to do with the "Material Pope Thesis".**

According to the teaching of the Catholic Church, a pope-elect is a Catholic man who was elected by the Cardinals[**], but who yet did not accept the election. After he accepts the election he immediately becomes the Pope and receives directly from Christ the fullness of the power of the Vicar of Christ.

There is no such office in the Catholic Church as "pope-elect". **A person before the acceptance of the election, does not receive any office and any power. He only has the right either to accept or to reject the election.** If he accepts election, he immediately becomes the Pope, the Vicar of Christ, and

receives directly from Christ the plentitude of jurisdiction and power over the Catholic Church. If he rejects election, he does not receive any jurisdiction and any power.

There is no office of the "material pope" either. "Material Pope Thesis" is a tale imposed on members of the "Roman Catholic Institute" (RCI) and on seminarians of the Most Holy Trinity Seminary by Bishop Donald Sanborn as "only position that offers a way out of the present crisis" and saves the Apostolicity of the Catholic Church. The priests of the RCI, in turn, impose this non-Catholic tale on the faithful who attend their Masses.

According to this tale, a manifest heretic elected by a group of manifest heretics, turns into a "material pope" and receives "supplying power" directly from Christ to perform the following acts: appointing Bishops to the Apostoloc Sees, creating Cardinals and changing Mode of Election and others "acts which are absolutely necessary for the Church to continue existing and functioning."

Fr. Desposito wrote in his "Catechism":

"Since a defect of intention prevents “Vatican II popes” from receiving ordinary supreme power, the only power “Vatican II popes” are capable of receiving is supplied power, which Christ directly grants to them for those acts which are absolutely necessary for the Church to continue existing and functioning." THE LITTLE CATECHISM ON THE THESIS, Nicolás E. Despósito, p. 5

From this "Catechism" and from all articles and explanations written by the proponents of the "Material Pope Thesis" it is quite clear that the "Thesis" does not explain how the heretical "material pope" is not the Pope, but how the "material pope" **IS the Pope**.

It seems that the propagators of the "Material Pope Thesis" are trying to paraphrase "The Ugly Duckling" fairy tale. They try to convince readers that the Ugly Duckling actually is a poor Swan, and the only thing required of him in order to be recognized and accepted by the flock of the Swans, is just to realize himself that he had been not a Duckling but a Swan all this time.

The only difference between these two fairy tales is that in the "Material Pope Thesis" the "flock of Swans" not only must recognize the "Ugly Duckling" as a beautiful Swan in order to invite him into the family, but that he already is the actual leader of the flock without any recognition, and that the flock of Swans "lack knowledge of scholastic philosophy and sacred theology" to recognize him as the formal leader of the flock.

**Returning to Fr. Desposito's tale about Pope Victor III, let's see what's wrong with it:**

1. The process of the election was not completed until Desiderius accepted the election with the name Victor, and that is why no new election was needed.

2. Abbot of Monte Cassino, Desiderius accepted the election a year after he was elected on 24 May, 1086, *and that means that process of the election was not completed until Desiderius accepted the election with the name Victor in the middle of Lent of 1087*.

3. Desiderius became the Pope a year after he was elected, but during that year he still remained the Abbot of Monte Cassino and the Papal Vicar for certain territories, ***without***

***having any supplying jurisdiction or power***.

4. There is no offices of "pope-elect" and "material pope" in the Catholic Church.

5. According to the "Thesis", every heretical "pope-elect" accepts the election AT THE CONCLAVE **without hesitation (unlike Pope Victor III)**, but *"becomes the pope formally in the moment he truthfully repudiates Vatican II,"* even many years after the closure of the conclave. However, he receives "supplied power" directly from Christ, and after the closure of the conclave (being a public heretic) DE FACTO occupies the Throne of Saint Peter as "material pope" until his death or conversion.

6. **Pope Victor III was never a heretic neither before the election nor afterwards**, and **only a year after he was elected** he obtained *fullness of the authority over the Catholic Church* **in the moment of the acceptance of the election**.

**Conclusion**

The election of Pope Victor III cannot be used to support the "Material Pope Thesis", because it was not a similar case at all. On the contrary, the case of Pope Victor III refutes the "Material Pope Thesis" as a new, non-Catholic, false idea.

Fr. V

[*] Fr. Nicholas Desposito is so-called "vice rector" of the "Most Holy Trinity Seminary", and one of the most zealous propagators of Bp. Donald Sanborn's "Material Pope Thesis" which is a modification of Bp. Guerard des Lauriers' "Thesis of Cassiciacum".
[**] "Gregory X (1271-76) finally reserved the right of electing the Pope to the Cardinals of the Roman Church." **A COMMENTARY ON THE NEW CODE OF CANON LAW**, THE REV. CHAS. AUGUSTINE, O.S.B., D.D. Volume 2, p. 118.

## “The Thesis of Cassiciacum” and "Lefebvrism"

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## The Thesis of Bishop Guerard des Lauriers (“The Thesis of Cassiciacum”) and "Lefebvrism"

**Question:** What is the difference between “The Thesis of Cassiciacum” and "Lefebvrism"?

Bishop Daniel Dolan, who is not the “Thesis” adherent, explains the position of Archbishop Lefebvre as follows:

“The Lefebvrist solution, simply stated, is this: **to recognize the authority of John Paul II, but not to follow him in his errors**…Archbishop Lefebvre replied that no authority, including that of the pope, has the right to tell us to do something wrong. But the Novus Ordo is wrong. Therefore the pope cannot oblige us to accept the Novus Ordo. This reasoning led to the need to **sift the Novus Ordo for Catholicism**. Like the man panning for the grains of gold hidden in the mud, so the Catholic had to sift Paul VI’s and John Paul II’s magisterium and decrees for grains of the true faith.” (The Apostasy of John Paul II: A Catholic Response)

One of the differences between the “Thesis” and “Lefebvrism” is that “Lefebvrist” bishops and priests offer Holy Mass *una cum* Vatican II pope as the Head of the Church, while the "Thesis" bishops and priests assure their faithful that they offer Holy Mass non *una cum* Vatican II pope as Head of the Church.

Bp. Donald Sanborn explains what is wrong with the *una cum* Mass (see Vatican II, the Pope and SSPX):

"**21. What is the *una cum* Mass?**
The *una cum* Mass is one in which the name of Benedict XVI is inserted into the first prayer of the canon.

**22. Who offers the *una cum* Mass?**
Novus Ordo priests when saying the Novus Ordo or the Indult Mass, priests of the Fraternity of Saint Peter and similar organizations, and the priests of the Society of Saint Pius X.

**23. What is wrong with the *una cum* Mass?**
The una cum Mass is wrong because Benedict XVI is not a true pope. The mentioning of the pope in this part of the Mass is to profess *communion* with him as head of the Church.”

If these answers are to be believed, it seems that Bishop Sanborn himself and priests of his Roman Catholic Institute do not offer(?) Mass *una cum* papa nostro Francesco.

**But let us see**, is that true that the “Thesis” clergy don't offer Masses in *communion* with the “material pope” as Head of the Church?

Adherents of the "Thesis" say that they recognize Vatican II popes not as true Popes, but as “material popes” who don’t possess papal authority; however these “material popes” receive *whatever authority they are capable of,* i.e., to which they don’t posit an impediment. Although "material popes" of are public heretics, they have never been separated from the Catholic Church and, therefore, are members of the Church, and are very important persons on whom the “legitimate succession” and the “permanence of the corporeal life of the Church”, i.e., the Body of Christ, depend.

For example, according to Bishop Sanborn (ON BEING POPE MATERIALLY, SECOND PART: EXPLANATION OF THE THESIS) a heretical "material pope":

- “is able to nominate others to receive authority, (e.g., bishops) and even electors of the pope" p. 11;
- „can nominate others legally, and thus perpetually sustain the legal body of electors" pp. 12-13;
- “can, nevertheless, designate electors and even bishops for the purpose of succeeding to sees of authority, p. 13
- and even validly change the rules of election" p. 13;
- “is capable of receiving the right of designating which regards legitimate succession and the permanence of the corporeal life of the Church" pp. 13-14

**From these explanations by Bishop Sanborn it is clear** that he teaches that the heretical "material pope" has the power to exercise jurisdiction by designating bishops and electors of the Pope, and to make laws by changing the rules of election.

**Therefore**, one can conclude that the purpose of the "Thesis" was to convince its followers that the "material pope" has some *essential power* of the Head of the Catholic Church.

If the "Thesis" had a different purpose, then how can one explain the very rapid change of mind by the author of the "Thesis", Bishop Guerard des Lauriers?

Fr. Guerard des Lauriers believed that the new rites of ordination and Episcopal consecration promulgated by Paul VI on June 18, 1968, were doubtfully valid or even totally invalid and, therefore, it was necessary to take action to secure a valid succession of bishops for the preservation of the Roman Catholic Church. He began discussions with Dr. Heller and Dr. Hiller, German "sedevacantist" laymen who were harboring Most. Rev. Pierre Martin Ngo Dinh Thuc. After Fr. Lauriers agreed to abate or even renounce his "Thesis" and adhere to the "Sedevacantism", it was agreed that the Bp. Thuc would consecrate him as a bishop.

On May 7, 1981, Fr. Lauriers was consecrated bishop by Bp. Ngo Dinh Thuc. However, shortly after that Consecration, Bp. Guerard des Lauriers reiterated his "Thesis of Cassiciacum" and started a "polemical war" with the "Sedevacantists", including Bp. Ngo Dinh Thuc. This behavior of such a learned Catholic theologian seems to be rather suspicious than theologically justified. If before the Consecration he promised to accept "Sedevacantism", but shortly after the Consecration he began propaganda against "Sedevacantism" and the bishop who consecrated him, isn't that a reason for suspicion?

It seems that Fr. Lauriers had a "mission" to create an opinion among Catholics who followed Bp. Ngo Dinh Thuc, that John Paul II was a sort of legitimate pope; let these "religious fanatics" call him "material pope", the main thing is that they must think of John Paul II as if he is in possession of the very essential part of papal power or right (no matter what you call it): to appoint bishops and electors of the pope. This is exactly what Bp Lauriers achieved.

Today, more than forty years later, it has become clear that the "Thesis" was designed to help Archbishop Lefebvre to keep traditional Catholics in unity with Vatican. Although he did this job quite well, but suddenly Archbishop Thuc appeared who could destroy all the achievements of Abp Lefebvre. That is why an "assistant" of Abp Lefebvre was urgently needed, and Fr. Lauriers became that assistant. But, since he was consecrated by Archbishop Thuc, everyone must think that the "Thesis" was a kind of "Sedevacantism", not the "Lefebvrism".

Here we return to the mentioning of the Pope in the Canon of the Mass.

If the "Thesis" adherents do not mention the name of their "material pope" in the first prayer of the Canon of the Mass, that does not mean that they are not in *spiritual unity* with that person, because *spiritual unity* is manifested not only when the priest celebrates Mass.

Since the "Thesis" adherents say that "material pope" "is able to nominate others to receive authority, e.g., bishops, and electors of the pope", „can nominate others legally, and thus perpetually sustain the legal body of electors", "can designate electors and even bishops for the purpose of succeeding to sees of authority, and even validly change the rules of election", "is capable of receiving the right of designating legitimate succession and the permanence of the corporeal life of the Church", the "Thesis" adherents actually are in the *spiritual unity* with "material pope" as the Head of the Church, because the above actions can only be performed by the Pope, as the Head of the Church.

Thus, answering the question that was posed at the beginning, one can say that there is practically no essential difference between "The Thesis of Cassiciacum" and "Lefebvrism". **The only difference** is which a sieve the propagators of the „Thesis" and „Lefebvrists" use to **"sift the Novus Ordo for Catholicism".**

**Fr. V**

## A Theological Error or Savors of Heresy?

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A Theological Error or Savors of Heresy?

Here I would like to share some thoughts on the video recorded on November 15, 2021, by the Rector of the Most Holy Trinity Seminary, Bishop Donald Sanborn. He stated that Bishop Daniel Dolan accused him and all of the clergy of the Seminary and all of the Roman Catholic Institute of being adherents of the Novus Ordo who are really doing the work of the Novus Ordo.

I find it to be one of the best commentaries which I found on the so-called Facebook Sedevacantist Society:

"Both R&R and Cassiacum share: the novus ordo institution is the legal structure of the Catholic Church. That's untenable"




After such commentary nothing can be said. However I will try to say something.

While commenting I will not mention the names of certain persons. I will use the phrase

“someone told me”, as Bishop Sanborn did in his video.

Also, I have to clarify that the thesis of Bishop Gerard des Lauriers or “The Thesis of Cassiciacum” is not infallible teaching proposed by the Church for belief, but a very controversial private theological opinion, and Catholics are not obliged to believe in it. Therefore, it is not a sin at all to disagree with the “Thesis” saying that it is a “theological error”, or even “savors of heresy”.

That is also not “a severe accusation”, as Bishop Sanborn says in his video, but expressing of serious concern about the harmfulness of the "Thesis". And this is not "war", as some people say. This is just an opinion exchange, nothing more, I guess.

Under Pope Pius XII, Fr. Guerard des Lauriers served as a professor at the Pontifical Lateran University in Rome, and some time prior to 1950, he was an advisor to the Pope on the Dogma of the Assumption of Our Lady proclaimed in the Apostolic Constitution "Munificentissimus Deus" on November 1, 1950. However it does not mean that Bp. Guerard des Lauriers’s private opinion is infallible and must be humbly accepted under pain of excommunication.

In his video, Bishop Sanborn referred to this part of the **Sunday Bulletin** published by Bishop Dolan in The Bishop’s Corner on November 14, 2021:

“Friday’s St. Martin I suffered exile and a miserable death rather than accept the heresy of only one will in Christ. It sounds obscure to most, doubtless, but we must hold the whole Catholic Faith without compromise. Even the best today want to make us believe that bad though he be, Bergoglio is the validly elected pope, and that the Novus Ordo, One World Church, is identical with the Catholic Church. That’s a theological error, and savors of heresy.”

Bishop Dolan neither mentioned the name of Bishop Sanborn nor names of the clergy of the Most Holy Trinity Seminary or his “Roman Catholic Institute”. However, on the very next day Bishop Sanborn recorded the video “to say something regarding this criticism lashing out against” him and all of the clergy of the Seminary and the “Roman Catholic Institute”.

However, if the "Thesis" was meant, is it forbidden to have a different opinion about it?

**Bishop Sanborn:**

“Let me give you first of all correct what he says. That Thesis of Gerard de Laurier does not say that Bergoglio is validly elected pope. That’s false. It’s false accusation. We say, thesis says that he is validly elected and he is therefore a pope-elect, but he is not the pope. He is not a validly elected pope. Pope could never be said of him, for as long as he is promulgating heresy.”

**My comment:**

According to Vatican, **Bergoglio is a *validly elected pope Francis*, who possesses fullness of jurisdiction over the Catholic Church.**

According to Bishop Sanborn, **Bergoglio is a *validly elected pope-elect Francis*, who possesses power to appoint cardinals who have power to elect a new pope after Bergoglio’s death at a new Conclave.**

Also, let us see what Bishop Sanborn had written in his article of June 29th, 2002. If you read carefully, you can see that, actually, he is attacking the Catholic Doctrine and clergy (he calls them "totalists) who disagree with the false "Thesis".

EXPLANATION OF THE THESIS OF BISHOP GUÉRARD DES LAURIERS:

**"Q. But how could heretical cardinals have the jurisdiction to select a pope, when they too are guilty of defection from the faith?**
A. They do not have jurisdiction. The right to vote (the power of designation) is not the power to rule (jurisdiction). Furthermore, their defection from the Faith is an obstacle to jurisdiction, but not to the election of a pope."

That's not true, because **the power of designation IS the power to rule (jurisdiction)**. Since heretics don't have the power to rule (jurisdiction), they don't have the power to elect a pope.

Rev. Peter A. Baart explains on the creation of the Cardinals that the **whole substance of the Cardinalate consists in the power of jurisdiction and its consequent prerogatives:**

"46. For the creation of a cardinal all that is required is the will of the Sovereign Pontiff sufficiently expressed. Neither a certain form nor any special ceremony is essential, because the whole substance of the cardinalate consists in the power of jurisdiction, and its consequent prerogatives, which depends simply on the will of the superior. The cardinalate is not, like the priesthood, a sacrament imprinting a character and requiring sacramental matter and form divinely instituted; and hence the unanimous teaching is that the form of promoting a cardinal depends entirely on the will and word of the Supreme Pontiff." (**The Roman Court**, OR A Treatise on the Cardinals, Roman Congregations and Tribunals, Legates, Apostolic Vicars, Protonotaries, and Other Prelates of the Holy Roman Church, BY THE Reverend Peter A. Baart, S. T. L., Author of "Orphans and Orphan Asylums," and "Episcopal Claims Disproved", FR. PUSTET, Printer to the Holy See and the S. Congregation of Rites, FR. PUSTET & CO., NEW YORK AND CINCINATI. Nihil Obstat: Carolus O'Reilly, S. T. D., Censor Deputatus, Imprimatur: Joannes S. Foley, Episcopus Detroitensis, Die 25, m. Septembris, 1895, Press of The Statesman, Marshall, Mich. p. 42)

Where is it said about "heretical cardinals"?

**Bishop Sanborn continues:**

"**Q. How can we have real cardinals anyway, if Ratzinger is not the pope? Wouldn't they be phony cardinals?**
A. They may be phony cardinals, but they are not phony electors. Ratzinger has the authority to appoint electors to the papacy for the same reason that the cardinals themselves have the power to elect. All of this pertains to the order of designation, and not to the order of jurisdiction. But it is the power of jurisdiction (power to rule) which makes a pope a pope, and not the power of designation. The thesis maintains that the Novus Ordo retains the power to designate people to receive the power of jurisdiction in the Church."

That's not true either. "Phony cardinals" or "heretical cardinals" are not Catholic terms, and they cannot elect Pope

The Church teaches that the **Pope has the sole power** of appointment to the Cardinalate:

"The Sovereign Pontiff has the sole and free power of appointment to the cardinalate" (**ELEMENTS OF ECCLESIASTICAL LAW**, COMPILED WITH REFERENCE TO THE SYLLABUS, THE "CONST. APOSTOLICAE SEDIS" OF POPE PIUS IX, THE COUNCIL OF THE VATICAN AND THE LATEST DECISIONS OF THE ROMAN CONGREGATIONS,

BY REV. S. B. SMITH. D.D., BENZIGER BROTHERS, 1881, Nihil Obstat: Rev. S. G. MESSMER, S.T.P., Censor Deputatus, Imprimatur: JOANNES CARD. McCLOSKEY, Archiepiscopus Neo-Eboracensis, Datum Neo-Eboraci, Die 25 Martii, 1877, p. 234)

The Church also teaches that electing a new Pope, Cardinals (not "phony or heretical cardinals") exercise the power of jurisdiction:

"493. - I. *Dignity and Rights of Cardinals.* - The cardinalate is, after the Papal, the highest dignity in the Church. Being the electors of the Sovereign Pontiff *sede vacante,* and his counsellors *sede plena,* the cardinals take precedence of even patriarchs, metropolitans, and primates. The reason is that priority of rank is regulated, not by the *ordo,* but by one's office and *jurisdictio*. Now, cardinals have greater *jurisdictio* than bishops; for, together with the Pope, they have charge, not of one diocese each, as other bishops, but of all the dioceses of the Catholic world. Cardinals are, moreover, Roman princes - nay, are considered princes of the blood."
(**ELEMENTS OF ECCLESIASTICAL LAW**, COMPILED WITH REFERENCE TO THE SYLLABUS, THE "CONST. APOSTOLICAE SEDIS" OF POPE PIUS IX, THE COUNCIL OF THE VATICAN AND THE LATEST DECISIONS OF THE ROMAN CONGREGATIONS, BY REV. S. B. SMITH. D.D., BENZIGER BROTHERS, 1881, Nihil Obstat: Rev. S. G. MESSMER, S.T.P., Censor Deputatus, Imprimatur: JOANNES CARD. McCLOSKEY, Archiepiscopus Neo-Eboracensis, Datum Neo-Eboraci, Die 25 Martii, 1877, pp.236-237)

Also, all Papal Constitutions on the election emphasize that while electing a Pope at the Conclave, Cardinals exercise **jurisdiction**.

When Bishop Sanborn says "Pope could never be said of him, for as long as he is promulgating heresy", he means that Bergoglio can become a valid pope even many years after a conclave is closed. The only thing which is required of him is to stop preaching heresy and start preaching the Catholic Faith. But the Catholic Church never taught that way.

The Church teaches: As soon as the Pope is canonically elected, he becomes immediately, upon consenting to the election, the Vicar of Christ on earth (Canon 219, see PS):

"As soon as the Pope is canonically elected, that is according to the established rules, and as soon as he has given his consent to his election, he has, without any other confirmation, obtained authority over the universal Church, even if he had previously been neither bishop, priest, deacon, nor sub-deacon, but only a simple layman. From the time of his election he is empowered with all the prerogatives of jurisdiction, as, for instance, to grant dispensations, canonize, promulgate censures, grant indulgences, institute bishops, create cardinals, and decide controversies in regard to faith and morals." p. 400
"The person thus elected, even though not yet in sacred orders, becomes immediately, upon the consenting to the election, the Vicar of Christ on earth." p. 566-567
(**Ecclesiastical Dictionary**, by RE V. JOHN THEIN, Priest of the Diocese of Cleveland, New York, Cincinnati, Chicago, BENZIGER BROTHERS, Printers to the Holy Apostolic See, 1900, Imprimatur: +MICHAEL AUGUSTINE, Archbishop of New York, New York, March 21, 1900, Nihil Obstat: +IGN. F. HORSTMANN, Bishop of Cleveland, Cleveland, Ohio, March 9, 1900, p. 400, p. 566-567)

Hence, Bishop Sanborn cannot say that after closure of a conclave Bergoglio is not a validly elected pope, since a conclave is closed only if a POPE is elected.

But if you say that Bergoglio is not a validly elected pope, you should agree that a conclave is not yet closed, and must go on until a valid pope is elected.

**Bishop Sanborn:**

“Then he says that we say that the Novus Ordo, One World Church, is identical with the Catholic Church. We do not say that. That false, it is false accusation. We do not say that. For we saying this that these heretics in the hierarchy are, unfortunately, in possession of the, what we call the material side of the Church, which is organizational side. It is something like thugs who have stolen your car or hijackers who have hijacked the plane. They are using the very structures of the Church in order to promote the heresy.”

“Therefore we are not saying that the Novus Ordo church is the same as the Catholic Church. It is matter of fact. We do not admit the term “Novus Ordo church”, because they, the Novus Ordo heretics did not found their own church; they attempting to use the structure of the Church for their own purpose, that is ultimately to destroy it.”

**My comment:**

An owner of a car could lend it to someone else to drive. That driver would then possess the car **legally**. However, the owner does not give up ownership simply by lending the car to someone else.

Though heretics may actually possess the material side of the Church, i.e., church buildings, lands etc, however **they possess them illegally**. The Church did not lend the material side of the Church to heretics, but **they have stolen it, and, therefore, are guilty of criminal possession of stolen property. They have no right to use it (to drive)**.

The fact of criminal possession of stolen property does not make a thug a "legal possessor".

Bishop Sanborn's "Roman Catholic Institute" says that “the members of the Novus Ordo hierarchy constitute the Catholic hierarchy only materially” (see below).

But this thesis is false, since in order to constitute the Catholic hierarchy materially, it is required to act in a legal way, and not in an illegal way.

Heretics cannot constitute a Catholic hierarchy even materially, since they act in an illegal, criminal way.

As thugs cannot constitute the owner of the car materially, so *public* heretics cannot constitute the Catholic hierarchy materially.

It is also wrong to say that “heretics in hierarchy are in possession of the material side of the Church, which is organizational side.”

Yes, heretics may possess the material side of the Church, i.e., church buildings, lands etc. But they are NOT in possession of the organizational side of the Church, i.e. offices which are not material but spiritual side of the Church.

Ecclesia, ἐκκλησία is spiritual edifice, the term by which the holy writers of the New Testament denote the Society founded by Our Lord Jesus Christ.

Even though heretics can possess the material side of the Church, i.e., church buildings, lands etc, they cannot possess the organizational side (offices) of the Church, because they

are excluded ipso facto from the Society founded by Our Lord Jesus Christ.

THE MOST REV. DR. MacEvilly ARCHBISHOP OF TUAM explains that the Church is **spiritual edifice, spiritual building, Kingdom founded by Christ**:

"*I shall build My Church,*" this spiritual edifice, which is to successfully resist every hostile assault, and subsist to the end of time.... "I shall build." There is question, of course, of a spiritual building.
"*And the gates of hell shall not prevail.*"...The words would mean, in this interpretation, that all the powers of hell, all the strength of persecuting tyrants, all the blandishments of pleasures, all the errors of heretics, or whatever other means of defence Satan may employ, shall not be able to withstand the strength and assaults of the Church, or kingdom founded by Christ."
(**AN EXPOSITION THE GOSPELS**, CONSISITING OF AN ANALYSIS OF EACH CHAPTER AND OF A COMMENTARY CRITICAL, EXEGETICAL, DOCTRINAL, AND MORAL, BY HIS GRACE THE MOST REV. DR. MacEvilly ARCHBISHOP OF TUAM, FOURTH EDITION, REVISED AND CORRECTED, DUBLIN: M. H. GILL & SON, 50 UPPER O'CONNELL STREET, NEW YORK: BENZIGER BROTHERS, 113 BROADWAY, 1808, pp. 293, 294)

Also, a commentary on St. Matthew 16:18:
"*The gates of hell, &c*...By this promise we are fully assured, that neither idolatry, heresy, nor any pernicious error whatsoever shall at any time prevail over the church of Christ."
(**HOLY BIBLE**, Douay Version of the Old Testament of 1609, and with the Rhemish Version of the New Testament of 1582, Published by JAMES DUFFY, 7, Wellington-quay, Dublin, MDCCCLVII. PUBLISHED WITH THE APPROBATION OF THE CATHOLIC ARCHBISHOPS & BISHOPS OF IRELAND APPROBATION Given at Dublin, this 4th day of May, 1857)

Therefore, it is contrary to the Holy Scripture to say that "heretics in hierarchy are in possession of the organizational side of the Church."

**Bishop Sanborn:**

"By the way did you know that Nestorius was a public heretic and on a Christmas Day 428 he was Patriarch of Constantinople . When he came to be judged in 431 in the Council of Ephesus, he was given all of the honors of being the Patriarch of Constantinople, the Archbishop of Constantinople. He was not until he was judged and sentenced that he was stripped of that honor. That's an example of the difference between being separated from the Church in the eyes of God in a spiritual way - anyone who is public heretic is separated from the Church in that way – and being separated from the Church in a legal way. And those who think are distinct, because you are separated from the Church inside and in the eyes of God by your heresy and because you have of effects of Baptism by heresy, does it mean an automatically you excluded from the organizational aspect of the Church. Why was it necessary for example that Pope Pius V excommunicated Elizabeth I? Because she was organizationally a Catholic, she was still considered baptized Catholic, she had never been kicked out. And she needed to be kicked out. And did over the of objections of many clergy, because it was a scandal that she could go on for so long, supposedly being a Catholic in a legal sense a Catholic and at the same time repudiating the Catholic Faith. But nonetheless he did it because it had to be done. Those are examples of the Thesis.

And the same is true if the Novus Ordo is a different church, as you say, and Novus Ordo church is the same as the Lutheran church or Episcopalian church, then you need to do those abjurations. But you can't do that because you also are excommunicated."

**My comment:** From the above it is quite clear that Bishop Sanborn does not consider Novus Ordo to be a different church, because - according to him - neither Novus Ordo bishops, nor priests nor laymen were legally excommunicated and, therefore, should not make abjuration of heresy.

However, please read paragraph 8 of PASTORAL DIRECTORY OF THE ROMAN CATHOLIC INSTITUTE and you will see that they require people from Novus Ordo to manifest their resolve to utterly repudiate Vatican II and its reforms:

“8. Those who are returning from the Novus Ordo to the beliefs and practices of Roman Catholicism may not receive sacraments until (1) they manifest their resolve to utterly repudiate Vatican II and its reforms, (2) it is determined that they are sufficiently instructed in the Catholic Faith, and (3) are free from any impediments to receiving the sacraments, particularly invalid marriages and cohabitation, or any other public sin.”

The paragraphs 24-28 are interesting as well:

“VIII. Sacraments to Be Conferred Again Absolutely or Sub Conditione
24. As a general rule, no sacrament should be repeated sub conditione except where there is a positive doubt concerning its validity.
25. Ordinations to the priesthood conferred in English or Latin according to the reformed rite in use in the Novus Ordo during or after 1968, are considered doubtful.
26. Consecrations to the episcopacy performed according to the reformed rite of consecration during or after 1968 are considered invalid.
27. Confirmations conferred in English or Latin according to the reformed rite during or after 1971 are considered doubtful.
28. Baptisms conferred by Novus Ordo clergy during or after 1990 must be verified as having been done correctly. If positive proof of the correctness of the rite should be lacking, then the baptism must be conferred again sub conditione.”

Also in the THEOLOGICAL DIRECTORY OF THE ROMAN CATHOLIC INSTITUTE (“RCI”), is a profession, which must be signed by those clergy who want to join RCI.

All members of RCI are obliged to believe that Vatican II is “an entirely new religion, a dogma-less religion of humanity, which differs essentially from Roman Catholicism”:

“I hold that the Second Vatican Council and its reforms constitute an entirely new religion, a dogma-less religion of humanity, which differs essentially from Roman Catholicism.”

But in the beginning of that THEOLOGICAL DIRECTORY every member of RCI is obliged to believe this:

“I furthermore hold that the members of the Novus Ordo hierarchy constitute the Catholic hierarchy only materially”

I wonder, how can members of “an entirely new religion, a dogma-less religion of humanity, which differs essentially from Roman Catholicism”…“constitute the Catholic hierarchy materially”?

According to the PASTORAL DIRECTORY OF THE ROMAN CATHOLIC INSTITUTE, priests of the Institute must require people who came from Novus Ordo “to manifest their resolve to utterly repudiate Vatican II and its reforms”. But in the video-response to Bishop Dolan, Bishop Sanborn says that members of this entirely new religion should not make abjuration of heresy.

Such self-contradictory statements are unacceptable to Catholic shepherds. Clergy of the "Roman Catholic Institute" must decide for themselves once and for all: Novus Ordo is a

new religion that must be utterly repudiated; or it is a part of the Catholic Church, and therefore, members of Novus Ordo should be considered as Catholics who are a little bit wrong and should not "utterly repudiate Vatican II and its reforms".

It's true that anyone who is a public heretic is separated from the Church in the eyes of God in a spiritual way, according to Divine Law.

But he also is separated from the Church in a legal way, according to the Code of Canon Law (human law) of 1917, Can. 2314, Paragraph 1, 1 "All apostates from the Christian faith and all heretics and schismatics: Incur excommunication *ipso facto*."

"The *censure inflicted is excommunication incurred ipso facto,* which per se requires not even a declaratory sentence. The *bonum publicum* certainly demands it in the case of clergymen."
(**A COMMENTARY ON THE NEW CODE OF CANON LAW** By THE REV. P. CHAS. AUGUSTINE, O.S.B., D.D. Professor of Canon Law, VOLUME VIII, BOOK V, p. 278)

**A few words about Bishop Sanborn's questions addressed to Bishop Dolan about reception of converts from heresy into the Church.**

I think during the Vacancy of the Holy See, Catholic bishops and priests may act according to **Canons 2250 and 2251**.

The formula of absolution from *excommunication,* although distinct as to the two forums (sacramental, in *the internal forum* and non-sacramental, in *the external forum*), does not touch the effects of absolution in either.

According to **Canon 2250**, if absolution is to be given from *excommunication,* the formula prescribed in the Roman Ritual (or Pontifical) should, as a rule, be employed. *Regulariter,* therefore, admits a departure from the general rule, and **in urgent cases the confessional** or even the abbreviated formula **may be used**.

There is also in the Ritual a formula for absolving a person who has been under excommunication, but has given signs of repentance before dying. The purpose of this absolution, as is evident from the same Ritual, consists in permitting ecclesiastical burial. Absolution from censures may be imparted validly in any form, written or oral, nor is it required that the party be personally present; even absent and unwilling persons may be absolved.

According to **Canon 2251**, if the absolution was given in *foro interno,* the person thus absolved may conduct himself as one absolved or freed from censure also concerning acts of the external forum, *provided the scandal has been removed*. Also, if absolution was given privately only, the superiors of the external forum, before whom the censured person is bound to appear, may insist upon the censure until absolution is given in the external forum, unless evidence is furnished that absolution was granted, or may be lawfully presumed, for the external forum.

During the Vacancy of the Holy See, Catholic bishops and priests may absolve penitents from censures in sacramental, *internal forum*.

Also, according to **Canon 882, in danger of death any priest**, even though not otherwise approved for hearing confessions, **may validly and licitly absolve any penitent from <u>whatever sins and censures, including those which are reserved and notorious</u>**.

**Can. 882:** "When there is danger of death, any priest, even though not otherwise approved for hearing confessions, may validly and licitly absolve any penitent from whatever sins and censures, including those which are reserved and notorious, even though an approved priest may be present. But the rules laid down in can. 884 and 2252 must be observed."

**Can. 884** speaks about absolution of an accomplice. **Can. 2252** speaks about duties of a penitent who in danger of death was absolved from certain censures, and then remained alive. This Canon "works" Sede Plena.

**Bishop Sanborn:**

"I take a little background on that I have with Bishop Dolan. I known him since January of 1973, in January 49 years for knowing each other…Later in 1995, after his Consecration he and Father Cekada proposed to me, asked me to form a seminary, even though I just had written articles on the Thesis and published them in a little magazine and we called it "Sacerdotium". Already I was professing this theory and this explanation of the situation in the Church which is commonly called "The thesis of Bishop Gerard the Laurier"."

**My comment:**

As far as I know the "Thesis" has not been officially studied in the Seminary for 25 years. But "someone told me" that after Father Cekada's death, the "Thesis" is officially studied at the Seminary, and is required material for examination. Every seminarian should take the course of the Ecclesia, and in it to learn the "Thesis" as part of an integral formation.

Why has this "Thesis" not been officially studied at the Seminary while Father Cekada was one of the professors of the Seminary? And why did this "Thesis" become a part of the Seminary course after Father Cekada's death?

If this "Thesis" is actually included in the Seminary course, why is there no announcement on the Seminary's website? Shouldn't candidates be aware of it? Before entering the Seminary candidates should know what the Seminary believes in.

**Bishop Sanborn:**

"So, I would ask Bishop Dolan to quit making trouble, to stop lashing out the fellow priests. We had peace for 25 years since I opened the Seminary. You came down for retreats all the time. And Father Cekada came down once a month. We were all at peace. And the lay people were so happy to see us at peace. And you make all kinds of trouble. And I don't understand why are you making trouble, and I wish you would stop."

**My comment:**

It seems that those who disagree with the "Thesis" have only one option: "to quit making trouble".

I wonder, why any serious disagreement with a *very controversial private theological opinion* which has never been approved by the Church is considered as an attack on the dogma, or "lashing out the fellow priests"?

If it is true that the Faculty of the Most Holy Trinity Seminary do officially teach seminarians that *"a heretical pope-elect is a material successor of St. Peter",* and that the "*purpose of this heretical pope-elect is to destroy the*

*Church",* and *"phony and heretical cardinals possess the power to legitimately elect a heretical pope-elect at a Catholic Conclave",* **it is the real trouble.**

In the article "EXPLANATION OF THE THESIS OF BISHOP GUÉRARD DES LAURIERS" of June 29th, 2002, Bishop Sanborn wrote this:

"In the totalist system, a private revelation would reveal the identity of the pope. It is needless to say that such a solution destroys the visibility of the Catholic Church, and well as its legality, and makes the very existence of the Catholic Church dependent on seers. It is also needless to say that it opens the papacy to the lunatical world of apparitionists."

"The totalist theory ruins the apostolicity of the Church".

Using the terms "totalist theory" and "totalist system", Bishop Sanborn means Traditional Catholic clergy who disagree with the "Thesis".

Are those accusations not severe? "Destroys the visibility of the Catholic Church, and well as its legality", "makes the very existence of the Catholic Church dependent on seers", "opens the papacy to the lunatical world of apparitionists".

Nevertheless, no one - whom His Excellency calls "totalists" – neither reacted, nor took offense, since no certain names were mentioned.

As far as I know, neither Bishop Dolan nor Father Cekada said that the appointment of a new Pope would take place at the behest of some "seer".

A possibility of a direct intervention of Divine Providence (which is not a private revelation) is not a dogma, but only a meditation about such a possibility

Therefore, what Bishop Sanborn attributes to Bishops and priests who disagree with the "Thesis of Cassiciacum" is not true.

**So, what really is the "Thesis"? Is this a "Theological Error" or "Savors of Heresy"?**

The thesis of Bishop Gerard des Lauriers is a new, private theory, not approved by the Church, and, therefore, cannot be imposed upon Catholics.

The "Thesis" proposes to achieve the good end (election of a Pope) by means of the evil act (election of a public heretic by public heretics).

Therefore, no matter what you call the "Thesis": "a theological error" or "savors of heresy", the "Thesis" is at least false. Personally I think the "Thesis of Cassiciacum" is savors of heresy.

Fr. V

**PS.**

The Code of Canon Law, **Canon 219**:

**"Romanus Pontifex, legitime electus, statim ab acceptata electione, obtinet, iure divino, plenam supremae iurisdictionis potestatem."**

“The Roman Pontiff, legitimately elected, immediately upon accepting the election, obtains by divine law the full power of supreme jurisdiction.”

**PPS.**

**A GENERAL HISTORY OF THE CATHOLIC CHURCH**
By M. L'ABBE J. E. DARRAS:

"The East seemed to be marked out as the common birthplace of the great heresiarchs of the fourth and fifth centuries; its great see, Constantinople, was now filled by a bishop soon to give his name to a new error against the Catholic faith. This was Nestorius, who had been made bishop in A. D. 427. The heresiarch was proud, superficial, with great pretensions to depth, and bombastic rather than eloquent. He divided Jesus Christ into two persons: one, the person of the man, Jesus Christ; the other, the person of God, the Word. Whence it followed that Jesus was not God, but a man united to God in a more special and intimate manner than any other. Then, by logical consequence, the Blessed Virgin was not the mother of God, but only the mother of a man called the Christ, to whom the Word had united Himself. This doctrine thus destroyed the mystery of the Incarnation, the divinity of Jesus Christ, and the divine maternity of the Blessed Virgin. The heresy made its first appearance in a sermon preached on Christmas-day (A. D. 428), in which Nestorius said, "that to call the Virgin the *mother of God, Θεοτόκος,* would justify the pagan folly of giving mothers to their gods". These blasphemies shocked the Catholic mind of Constantinople; but the patriarch gave no heed to the public feeling, and encouraged his priests to spread the doctrine. Dorotheus, bishop of Marcianopolis, who had taken up his error, preaching one day before Nestorius, in the church of St. Sophia, pushed his blasphemous impiety so far as to utter the words: "If any one saith that Mary is the mother of God, let him be anathema". At these words the people, with a loud cry of indignation, rushed from the church. All the East was moved at the report of this scandal. When it came to the ears of St. Cyril, patriarch of Alexandria, he at once wrote to the solitaries a letter, which forms a complete treatise against Nestorianism. The matter wras brought before St. Celestin by St. Cyril, and even by Nestorius himself. The Sovereign Pontiff was alarmed at the spread of the impious doctrine, and called upon Cassian to meet it; the acquittance of the charge was the *Treatise on the Incarnation,* in which the Catholic faith is nobly vindicated. Still, Nestorius never ceased to preach his error under the favor and protection of the court of Constantinople. St. Cyril of Alexandria, worthy successor of the great St. Athanasius, redoubled his zeal and energy in defense of the truth. He wrote to the emperor and his sisters in the most eloquent strain, showing the doctrine of the Church on the Incarnation, and upholding it by Scripture and tradition; he meanwhile sent to the pope a general view of the state of the question. St. Celestin at once called a council at Rome, in which Nestorius was anathematized. The pope communicated this decision to St. Cyril, and directed him to excommunicate the heresiarch if he refused to submit. The words of the pontiff on this occasion are worthy of note: "By the authority of the Holy See, and acting in our stead with the power granted to us, you will execute the sentence with exemplary severity." In obedience to the pope s instructions, St. Cyril called a council of the Egyptian bishops, and drew up twelve anathemas against each point of Nestorius's errors; these he sent to the heresiarch, with the injunction, according to St. Celestin's letter, to sign them (A.D. 430). Nestorius refused, and proposed to change the word *Θεοτόκος* (mother of God) to *Χριστοτόκος* (mother of Christ). The discussion grew in bitterness. Andrew of Samosata and Theodoret of Cyrrhus wrote a tract against the twelve anathemas, whilst Marius Mercator defended them in a very spirited and learned work. Meanwhile, St. Cyril himself was not idle; he successively published his *Reply to Andrew of Samosata,* the *Apology against Theodoret,* and a *Refutation of the Sermons of Nestorius*. Nestorius adopted the artifice common to heretics of all times - he appealed from the pope to an ecumenical council. His patron, Theodosius the Younger, wished to grant him this satisfaction. The third

general council was therefore appointed for the month of June, A. D. 431, to meet at Ephesus. St. Cyril presided as Papal Legate. The session was opened with great solemnity. Two hundred bishops were present in the great church of Ephesus; on a golden throne in their midst they had placed the book of the Gospels, to represent the assistance of Jesus Christ, Who has promised to be with the pastors gathered together in His name. Nestorius had come to Ephesus escorted by an armed troop; but he refused to appear in the council. The Fathers thrice summoned him to attend the meetings; their messengers were always turned away by the guard about the house in which the heresiarch kept himself shut up. The council was thus forced to proceed, in the absence of the Patriarch of Constantinople, to the examination of his writings. They had no sooner been read than the assembled bishops with one voice exclaimed: "Anathema to such impious teaching! Anathema to whoever holds such opinions! They are contrary to Sacred Scripture and to the tradition of the Fathers!" Pope St. Celestin's letter was then read, and inserted in full in the acts of the council. Finally, solemn sentence was pronounced in these words: "Nestorius having refused to answer our summons and to receive the bishops sent to him, we have been obliged to enter upon an examination of his impieties. He is convicted, on the evidence of his letters, his writings and his discourses, of holding and spreading scandalous and heretical opinions. Bound by the holy canons, and by the letter of our Holy Father Celestin, bishop of Rome, we are reduced, not without tears of heart felt sorrow, to the cruel necessity of pronouncing this sentence against him: Our Lord Jesus Christ, whom he has blasphemed, decides, through this most holy council, that he is deprived of the episcopal dignity, and cut off from every ecclesiastical body."
(**A GENERAL HISTORY OF THE CATHOLIC CHURCH**, by M. L'ABBE J. E. DARRAS, FIRST AMERICAN FROM THE LAST FRENCH EDITION, WITH AN INTRODUCTION AND NOTES BY THE MOST REV. M. J. SPALDING, D. D., ARCHBISHOP OF BALTIMORE, VOL. 1, NEW YORK: P. O'SHEA, PUBLISHER, 37 BARCLAY STREET, Entered according to Act of Congress, in the year 1865, pp. 571-574)

## 'Material pope' or Barbarian Conqueror

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'Material pope' or Barbarian Conqueror

First I want to emphasize one more time that my comments are in no way directed against Bishop Guerard des Laurier or anyone who holds his false "Thesis".

**Argument:**

"The post-Conciliar Church is a Catholic church, the structures of which remain Catholic, but are occupied by the modernist sect, whose representatives occupy the Chair of Peter and the Episcopal thrones."

**Comment:**

It is true that the heretics physically occupy the Vatican and St. Peter's Cathedral, as well as most churches, monasteries, universities, seminaries, schools, hospitals, and other sacred buildings and places around the world (these buildings and places still belong to the Catholic Church). But the mere fact that they have occupied Catholic buildings, lands and places does not make them Catholic, and its structures do not remain Catholic.

It is important to emphasize that when we speak of lands, buildings, etc., we mean immovable or movable properties.

But in theological and canonical meaning, the Church structures are not only lands, places, or buildings (ἐκκλησία, ecclesia - spiritual edifice, the term by which the New Testament holy writers denote the society founded by Our Lord Jesus Christ). These structures are made up of certain people who hold a certain office even being exiled, while their buildings and lands are seized by people of non-Catholic faith.

Usurping a church place or a building physically or materially is not the same as usurping a church structure. Therefore, an usurper of a church place or building is not the same as an usurper of a church structure.

Drinking from a papal chalice or eating from a papal plate, sitting in a papal chair or sleeping in a papal bed, or wearing papal robes does not turn a *public* heretic into a "material pope".

A *public* heretic can usurp Rome materially, but he cannot materially usurp the Throne of St. Peter.

According to Church Tradition, the Holy See is associated with Rome as a city in geographical meaning, where St. Peter was the first Pope and shed his blood for Christ. But according to the Divine Law, the Holy See, that is, the Throne of St. Peter is first associated with the person of St. Peter, his Faith and Office.

ARCHBISHOP FRANCIS PATRICK KENRICK explained:

“The city may be trodden down by the barbarian conqueror, and the Pontiff may perish; but there is a vitality in the See that renders its destruction impossible.” (**THE PRIMACY OF THE APOSTOLIC SEE VINDICATED**, BY FRANCIS PATRICK KENRICK, ARCHBISHOP OF BALTIMORE, SEVENTH REVISED EDITION, BALTIMORE: PUBLISHED BY JOHN MURPHY & CO. 182 BALTIMORE STREET, 1875. pp. 238, 240)

When Rome (the city) is occupied by a public heretic (barbarian conqueror), this fact does not change the status of this heretic; he still is a *barbarian conqueror,* not a 'material pope'. In other words, being an occupant of Rome (the city) materially does not equal being an occupant of the Holy See (Office of St. Peter) materially.

The Catholic Church never had a teaching about an "office of heretical material successors of St. Peter" who do not have the Faith of Peter.

By Divine Law, the Throne (Office) of St. Peter is forever reserved for men who publicly profess the Faith of St. Peter. Therefore, after the death of St. Peter, and after the death of every one of his successors, the Church announces the VACANCY OF THE OFFICE OF ST. PETER (**THE VACANCY OF THE OFFICE means lack of the OFFICE HOLDER**), and only a Catholic man who publicly professes the Faith of St. Peter can be elected to this Office.

In the article, Bergoglio's got nothing to lose Fr. Anthony Cekada explained the "Sedevacantist thesis" as follows:

“The sedevacantist thesis arose from a need to explain how Paul VI, whom everyone at first recognized as a true pope when he was elected in 1963, could have used papal authority to promulgate doctrinal errors and evil laws.

The answer, as we now know, was to be found in a principle repeatedly laid down by pre-Vatican II theologians and canonists: A pope who became a public heretic automatically lost

his office and papal authority. The principle applied on all fours to Paul VI, so one had a coherent explanation.

But what of his successors? Initially, many trads did not know exactly what to expect from John Paul I and John Paul II. (Believe it or not, the internet did not exist in those days, and information was hard to come by …) So sedevacantists tended to apply to both men the *same* theological principle they had previously applied to Paul VI — that is, the *loss* of office (authority) by a heretical pope who had validly obtained it.

In the 1990s, my own research into this question, first presented in "Traditionalists, Infallibility and the Pope", turned up many quotes to support this principle. At the same time, I encountered another theological twist: Not only did a public heretic cease to be pope, but also **a public heretic could not *become* pope in the first place**."

"This general principle of divine law is even found in an ecclesiastical law promulgated by **Pope Paul IV** (1555–1559), who suspected that a cardinal who was a likely candidate for the papacy in the next conclave was in fact a secret heretic.

On 16 February 1559, therefore, Paul IV issued the Bull *Cum ex Apostolatus Officio*. The pontiff decreed that if ever it should ever appear that someone who was elected Roman Pontiff had beforehand "deviated from the Catholic faith or fallen into any heresy," his election, even with the agreement and unanimous consent of all the cardinals would be "null, legally invalid and void."

So the possibility that a conclave could elect a heretic is not some post-Vatican II sedevacantist fantasy. A real pope actually *promulgated* a law to prevent this possibility. And his decree laid down the same principle which the canonists quoted above said was divine law: a heretic cannot be validly elected pope."

**Conclusion**

A barbarian conqueror cannot be validly elected pope.

## Faith or Election: Which Comes First?

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Faith or Election: Which Comes First?

According to Bp. Guerard des Lauriers' "Cassiciacum Thesis", a *public* heretic is capable of receiving valid election to the Papacy. Such a *public* heretic, he says, is not the pope *formally*, but he is the pope *materially* - that is, he is in possession of a valid election. In other words, according to Guerard des Lauriers, electors can write on the ballot a name of a *public* heretic who lacks the Faith of St. Peter.

**Hence the question may arise:** Which is prior? Faith or Election?

**Answer:** Faith.

Promising to make Peter a rock (St. Matthew 16:16-18) and praying for him that his faith fail not (St. Luke 22:31-32), Christ knew that Peter had true Faith. Receiving the jurisdiction (St. John 21:15-17) Peter still had the same Faith as well. On each of the above-mentioned occasions Peter was capable of being the Pillar of the Faith.

According to the prediction of Our Lord, Peter was to deny Him three times, but this denial was not to involve the loss of faith. Most Rev John MacEvilly explains that St. Peter's penance and bitter tears were not of a passing kind; every day, during his entire life, he bitterly wept and deplored his fall.

Most Rev John MacEvilly also writes that proclaiming Christ to be the Son of God, Nathanael and others "did so according to the notions of the Jews regarding the Messiah, viz., that He was the adopted Son of God, but in a measure still far exceeding that of the other saints. Hence, <u>they had not the faith of Peter</u>, who proclaimed Christ the *Natural, Eternal, Consuhstantial* Son of God."

So, the Faith of Peter was the main reason why the primacy of jurisdiction over the Church of God was *promised* and *given* to Blessed Peter the Apostle (not to some other Apostle) by Christ the Lord.

Likewise, a candidate's profession of the true Faith of Peter is the main reason why the electors choose him for the Papacy.

**THE VATICAN COUNCIL** teaches that St. Peter, the Prince and chief of the Apostles is "the **Pillar of the Faith** and foundation of the Catholic Church" and "**whosoever succeeds to Peter in this See does** by the institution of Christ Himself **obtain the primacy of Peter** over the whole Church."

Hence, the **profession of the Faith of Peter** is a condition of receiving valid election to the Papacy. The Faith of Peter must be professed by a candidate prior to election, not after.

As for electors, they must be sure that a candidate, for whom they cast their voices, professes the Faith of Peter. Only under this condition can an elector write on the ballot a name of a candidate whom he thinks ought to be elected the successor of Peter.

DANIEL M. GALLIHER wrote in his Dissertation that each Cardinal calls to witness Christ the Lord who will judge him for his choice:

"Each cardinal writes his own and the name of his candidate on the ballot (Ego N. Cardinalis N. eligo in Summum Pontificem Reverendissimum Dominum meum Dominum Cardinalem N.), then seals and folds it so that the name of the candidate only is visible…He kneels at the foot of the altar for a short prayer, then rising repeats in a clear and intelligible voice: "I call to witness Christ the Lord, who will judge me, that I elect the one whom before God I think ought to be elected." (**CANONICAL ELECTIONS**, Dissertation, By DANIEL M. GALLIHER, O. P., J. C. L., Catholic University of America, 1917, Nihil Obstat: +THOMAS J. SHAHAN, S. T. D., Censor Deputatus., Imprimatur: +M. CARD. GIBBONS, Archiepiscopus Baltimorensis., Approbatio Ordinis. Nihil Obstat: FR. JOSEPHUS KENNEDY, O. P., S. T. M., FR. AUGUSTINUS WALDRON, O. P., S. T. M, Imprimatur: FR. RAYMUNDUS MEAGHER, O. P., S. T. L., Prior Provincialis., The Rosary Press, Somerset, Ohio, 1917, p. 104)

As for *public* heretics, they are not capable of receiving valid election to the Papacy for the following reasons:

- They teach that all religions are true religions, and that the Holy Ghost uses them as a means of salvation;
- They distinguish between The Church of Christ and the Catholic Church. The Church of Christ for them is the whole human race without any exception;

- They teach that the Church of Christ is not exactly the same thing as the Catholic Church, but merely subsists in it;
- They participate in all forms of non-Catholic worship, including that of the Jews, the Hindus, the American Indians, the Polynesians, etc;
- They praise the voodoo religion and the Buddhist atheistic philosophy;
- They recognize Darwin's "theory of evolution";
- They say that Moslems and Catholics worship the same God;
- They say the Koran is the Mohammedan "Bible" despite the fact that the Koran denies Jesus as God in several verses, and mentions that Jesus did not claim to be divine. According to the Koran, Jesus was neither crucified nor raised from the dead;
- They created a dogma-less one world church which seeks to unite humanity under a dogma-less Christ.

All of these and many other errors and heresies are taught by *public* heretics in the name of ecumenism. However, ecumenism is apostasy, because it reduces all of the dogmas of the Catholic Faith to relativity and puts the Catholic Faith in the row together with all non-Catholic religions which deny the Faith of Peter.

**Therefore the following conclusions can be drawn:**

- Just as Christ - prior to His promise - knew that Peter was capable of being the Pillar of the Faith, so the electors must know that a candidate whom they elect, is capable of being the Pillar of the Faith as well;
- Since ***public*** heretics don't have the Faith of Peter, they are not capable of receiving valid election to the Papacy;
- If for whatever reason the Cardinals elect a person who has no the Faith of Peter, such election will be illegitimate and invalid;

Therefore, the Faith is prior to election, not vice versa.

*Fr. V*

It follows from the texts below that Peter was called the **rock on account of his true Faith**. Read the sentences paying attention to the underlined words:

**HOLY BIBLE:**

"CHAP. XVI. Ver. 18. *Thou art Peter,* &c. As St. Peter, by divine revelation, here made a solemn profession of his faith of the divinity of Christ; so in recompense of this faith and profession, our Lord here declares to him the dignity to which he is pleased to raise him: *Viz.,* that he, to whom he had already given the name of Peter, signifying a *rock,* St. John I. 42., should be a *rock* indeed, of invincible strength for the support of the building of the church; in which building he should be, next to Christ himself, the chief foundation stone, in quality of chief pastor, ruler, and governor; and should have accordingly all fullness of ecclesiastical power, signified by the keys of the kingdom of heaven. - Ibid. *Upon this rock,* &c. The words of Christ to Peter, spoken in the vulgar language of the Jews which our Lord made use of, were the same as if he had said in English, *Thou art a Rock, and upon this rock I will build my church*. So that, by the plain course of the words, Peter is here declared to be the rock, upon which the church was to be built: Christ himself being both the principal foundation and founder of the same. Where also note, that Christ, by building his house, that is, his church, upon a rock, has thereby secured it against all storms and floods, like the wise builder, St. Malt. 7:24-25. - Ibid."
**"Simon, Simon, behold Satan hath desired to have you, that he may sift you as**

**wheat: but I have prayed for thee that thy faith fail not: and then being once converted, confirm thy brethren."** (ST. LUKE 22:31-32)
(**HOLY BIBLE**, Douay Version of the Old Testament of 1609, and with the Rhemish Version of the New Testament of 1582, Published by JAMES DUFFY, 7, Wellington-quay, Dublin, MDCCCLVII. PUBLISHED WITH THE APPROBATION OF THE CATHOLIC ARCHBISHOPS & BISHOPS OF IRELAND APPROBATION Given at Dublin, this 4th day of May, 1857)

**A CATHOLIC DICTIONARY:**

Once more *before his Passion* Christ made a *promise* to Peter which brought the strength *he was to have for his future office,* and by virtue of Christ's help, into sharp contrast with his sin and frailty as a man. He was to deny his Master three times, but this denial was not to involve the loss of faith or to deprive him of his supernatural strength as the future rock of the Church.
(**A CATHOLIC DICTIONARY**, BY WILLIAM E. ADDIS SECULAR PRIEST: SOMETIME FELLOW OP THE ROYAL UNIVERSITY OF IRELAND AND THOMAS ARNOLD, M.A. FELLOW OF THE SAME UNIVERSITY, SIXTH EDITION, WITH ADDITIONS, NEW YORK, THE CATHOLIC PUBLICATION SOCIETY CO., 9, BARCLAY STREET, 1887, NIHIL OBSTAT: EDUARDUS S. KEOGH, CONG. ORAT., CENSOR DEPUTATUS, IMPRIMATUR: HENRICUS EDUARDUS, CARD. ARCHIEP. WESTMONAST. Die 18 Dec., 1883, IMPRIMATUR: JOHN CARD. McCLOSKEY, ARCHBISHOP OF NEW YORK. Feb. 14, 1884, p. 669)

**AN EXPOSITION OF THE GOSPELS** St. Matthew & St. Mark By Most Rev John MacEvilly:

"Our Lord looked on him interiorly, with the eye of mercy, reminding him of the magnitude of his crime, and of His own prediction, and inspiring him with true sorrow and compunction"...*"He wept bitterly,"* at the thought of his sins, particularly his pride, his foolish boasting and presumption, when his Divine Master forewarned him of his fall, and still more, at the recollection of his shameful denial of his Divine Master. The ancient historians of the life of St. Peter, assure us, that his penance and bitter tears were not of a passing kind; that every day, during his entire life, he bitterly wept and deplored his fall." p. 543
(AN EXPOSITION OF THE GOSPELS, consisted of AN ANALYSIS OF EACH CHAPTER, AND OF A COMMENTARY CRITICAL, EXEGETICAL, DOCTRINAL, AND MORAL, BY HIS GRACE THE MOST REV. DR. MacEVILLY, AECHBISHOP OF TUAM, FOURTH EDITION, REVISED AND CORRECTED, DUBLIN, M. H. GILL & SON, 50 UPPER O'CONNELL STREET, NEW YORK: BENZIGER BROTHERS, 113 BROADWAY, 1808, p. 543)

**THE SOURCES OF CATHOLIC DOGMA:**

**1822** "*[Against heretics and schismatics]*. So we teach and declare that according to the testimonies of the Gospel the primacy of jurisdiction over the entire Church of God was promised and was conferred immediately and directly upon the blessed Apostle Peter by Christ the Lord. For the one Simon, to whom He had before said: "Thou shalt be called Cephas" [John 1:42], after he had given forth his confession with those words: "Thou art Christ, Son of the living God" [Matt. 16:16], the Lord spoke with these solemn words: "Blessed art thou, Simon Bar Jona; because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it: and I shall give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven" [Matt. 16:17 If.]."
(**THE SOURCES OF CATHOLIC DOGMA**, Translated by Roy J. Deferrari from the Thirtieth Edition of Henry Denzinger's Enchiridion Symbolorum, This translation was made from the thirtieth edition of Enchiridion Symbolorum, by Henry Denzinger, revised by Karl Rahner, S.J., published in 1954 by Herder & Co., Freiburg., Nihil Obstat: Dominic Hughes, O.P. Censor Deputatus, Imprimatur: +Patrick A. O'Boyle, Archbishop of Washington, April 25, 1955, p. 452)

**1824** "Moreover, what the Chief of pastors and the Great Pastor of sheep, the Lord Jesus, established in the blessed Apostle Peter for the perpetual salvation and perennial good of

the Church, this by the same Author must endure always in the Church which was founded upon a rock and will endure firm until the end of the ages. Surely "no one has doubt, rather all ages have known that the holy and most blessed Peter, chief and head of the apostles and pillar of faith and foundation of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ, the Savior and Redeemer of the human race; and he up to this time and always lives and presides and exercises judgment in his successors, the bishops of the holy See of Rome, which was founded by him and consecrated by his blood, [cf. Council of Ephesus, see n. 112]. Therefore, whoever succeeds Peter in this chair, he according to the institution of Christ himself, holds the primacy of Peter over the whole Church."
(**THE SOURCES OF CATHOLIC DOGMA**, p. 453)

**AN EXPOSITION OF THE GOSPELS** St. Matthew & St. Mark By Most Rev John MacEvilly:

"As for Nathanael and others, the common opinion regarding them is, that in proclaiming Him to be the Son of God, they did so according to the notions of the Jews regarding the Messiah, viz., that He was the adopted Son of God, but in a measure still far exceeding that of the other saints. Hence, they had not the faith of Peter, who proclaimed Him the *Natural, Eternal, Consuhstantial* Son of God.
As regards the assertion, that Peter answered on behalf of the others, would it not appear from what follows, viz., the special prerogatives bestowed on him, the words addressed to himself personally, that he answered for himself principally? Otherwise, why should not our Redeemer say, *"You are all blessed, for flesh and blood to you."* Why not say, *"To YOU ALL I give the keys?"* &c. When all were asked why did not all answer, as they did severally, when interrogated regarding the opinions of the crowd? Hence, Peter replied on his own behalf. On his own behalf, he was the first to express, with greater ardour, what, no doubt, the others, too, might have said, had not Peter anticipated them; and this is what the holy Fathers mean, who say, that Peter was the mouthpiece of the other Apostles. Moreover, strictly speaking, no one could express the opinions of others, particularly on a point of such vital importance, unless he had the gift of searching their hearts, or, at least, without previous consultation, which did not occur here. Hence, Peter spoke for himself, and, thus merited the eulogium, *"Blessed art thou." "Revealed to thee;"* and, probably, his faith on the subject was, in consequence of this revelation, more perfect at the time, than that of the others. What follows refers to Peter individually, so peculiar to him, designating his pre-eminence in the government of the Church, addressed to him in so marked a manner, that it is no more applicable to the other Apostles than the name, *Peter* itself." pp. 292, 293.
(AN EXPOSITION OF THE GOSPELS, consisted of AN ANALYSIS OF EACH CHAPTER, AND OF A COMMENTARY CRITICAL, EXEGETICAL, DOCTRINAL, AND MORAL, BY HIS GRACE THE MOST REV. DR. MacEVILLY, AECHBISHOP OF TUAM, FOURTH EDITION, REVISED AND CORRECTED, DUBLIN, M. H. GILL & SON, 50 UPPER O'CONNELL STREET, NEW YORK: BENZIGER BROTHERS, 113 BROADWAY, 1808, p.p. 292, 293)

**THE PRIMACY OF THE APOSTOLIC SEE VINDICATED**, BY FRANCIS PATRICK KENRICK:

"The name of ST. JAMES, Bishop of Nisibis in Mesopotamia, is not so well known among us as that of the great bishop of Carthage; but it is illustrious in the annals of the Church of Syria, which venerates him as one of her greatest doctors. He proved the strength of his faith by his fearless confession in the persecution of Maximin, and he was one of the fathers who bore testimony to the divinity of Christ in the great Council of Nice. We have but a small remnant of his works, in which, however, this passage is found: "Simon, who was called the rock on account of his faith, was justly styled rock."" p. 38
"ST. BASIL THE GREAT, Archbishop of Cesarea, is another illustrious witness of the faith of the Eastern churches in the fourth century, as handed down from the beginning. He calls Peter THE BLESSED ONE, WHO WAS PREFERRED TO THE OTHER DISCIPLES, who alone

received a testimony above all the others, and who was pronounced blessed, rather than all the others, and TO WHOM THE KEYS OF THE HEAVENLY KINGDOM WERE INTRUSTED." He says that "on account of the excellence of his faith, he received on himself the building of the Church:" that is, he was made the foundation on which the Church rests secure." p. 39

"ST. CHRYSOSTOM, who is celebrated for his literal exposition of the Sacred Scriptures, abounds in passages declaratory of the prerogatives of Peter. In reference to the question put by our Saviour to the apostles, whom believed they Him to be, he asks, "How does Peter act, THE MOUTH OF ALL THE APOSTLES, THE SUMMIT OF THE WHOLE COLLEGE? All were interrogated; he alone answers. What then does Christ say: 'Thou art Simon, the son of Jonas, thou shalt be called Cephas; for since thou hast proclaimed My Father, I also mention him who begot thee.' But since he had said, 'Thou art the Son of God,' in order to show that He was the Son of God as he was son of Jona, namely, of the same substance with His Father, He added, 'and I say to thee that thou art Peter, and upon this rock I will build My Church;' that is, upon the faith which thou hast confessed.' The Church is said to be built on the faith which Peter professed in the divinity of Christ, because this mystery is the foundation of the whole Christian system. As Chrysostom, in the exposition of this text, had specially in view the Arians, whose heresy was so widely spread, he insists particularly on this truth as fundamental and essential. He does not, however, regard this faith as a mere abstraction; but he considers it as professed by Peter, on whom, he repeatedly affirms, that the Church is built; so that when he says, that the Church is built on the faith which Peter confessed, he plainly means, on Peter confessing this faith." p. 40
(**THE PRIMACY OF THE APOSTOLIC SEE VINDICATED**, BY FRANCIS PATRICK KENRICK, ARCHBISHOP OF BALTIMORE, SEVENTH REVISED EDITION, BALTIMORE: PUBLISHED BY JOHN MURPHY & CO. 182 BALTIMORE STREET, 1875. p.p. 38, 39, 40)

**The Catechism Explained**, Rev. Francis Spirago:

"St. Peter made a bold profession of his faith before his fellow apostles, and Our Lord made him at once the head of the apostles, and the foundation of His Church (Matt. xvi. 18)."
(**The Catechism Explained**, From the original of Rev. Francis Spirago, Professor of Theology, Edited by Rev. Richard F. Clarke, S.J. New York, Cincinnati, Chicago: BENZIGER BROTHERS, Printers to the Holy Apostolic See, 1899. Nihil Obstat: Thos. L. Kinkead, Censor Librorum, Imprimatur: + MICHAEL AUGUSTINE, Archbishop of New York, New York, August 8, 1899, p. 103)

**THE STUDENT'S CATHOLIC DOCTRINE**, BY REV. CHARLES HART:

"Christ prayed that Peter's faith might never fail, When Satan wished to tempt the Apostles in order that he might make them fall from their faith in Christ, and get them into his power, Christ said to Peter: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren" (Luke xxii. 31,32). Such a prayer could not fail to be heard. And the faith of Peter, established by the coming of the Holy Ghost, has never failed, nor can it fail, built as it is on a rock, which is Christ Himself, and guided by the Spirit of Truth which Christ promised."
(**THE STUDENT'S CATHOLIC DOCTRINE**, BY REV. CHARLES HART, B.A., THIRD EDITION, REVISED, R. & T. WASHBOURNE, LTD. PATERNOSTER ROW, LONDON AND AT MANCHESTER, BIRMINGHAM, AND GLASGOW, 1919, Nihil Obstat: F. THOMAS BERGH, O.S.B., CENSOR DEPUTATUS, Imprimatur: EDM. CAN. SURMONT, VICARIUS GENERALIS. Die 28 Augustii, 1916. p. 80)

## Comments on the Material Pope Thesis. Fourth Part.

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Comments on the Material Pope Thesis. Fourth Part.

(1) The right to elect the Pope (2) The power to appoint the Electors

**Argument 1:**

The "popes" during and after the Second Vatican Council are not popes *formally* but only *materially*. However they have the authority to appoint electors to the papacy. All of this pertains to the order of designation, and not to the order of jurisdiction. But it is the power of jurisdiction (power to rule) which makes a pope a pope, and not the power of designation. The thesis maintains that Novus Ordo retains the power to designate people to receive the power of jurisdiction in the Church."

**Comment 1:**

**First,** one should know that the power of designation is an integral part of the power of jurisdiction. In order to designate people to receive the power of jurisdiction in the Church, a designating person must himself have jurisdiction.
REV. S. B. SMITH explains that those matters and acts fall directly under ecclesiastical jurisdictions which are essentially spiritual:

"NATURE AND OBJECT OF ECCLESIASTICAL JURISDICTION.
204. What objects or things fall under ecclesiastical jurisdiction?
Some things come directly within the reach or compass of the Church's authority, others but indirectly. [50]
1. Now, those matters and acts fall directly under ecclesiastical jurisdiction which are essentially spiritual. But how are temporal things distinguished from spiritual? Certainly not because the former are corporeal, visible, or external, while the latter are invisible or immaterial; otherwise, sacraments, being visible signs, would have to be accounted [51] temporal objects. Spiritual things, therefore, are distinguished from temporal by reason of their respective ends. Hence, those matters are spiritual [52] which have an exclusively spiritual [53] end - namely, the salvation of the soul - even though they be of a corporal structure."

[50] Cfr. Craisson, Man., n. 26.
[51] Phillips, vol. ii., p. 534.
[52] Ib., p. 536.
[53] Soglia, vol. i., p. 320.

(**ELEMENTS OF ECCLESIASTICAL LAW** , COMPILED WITH REFERENCE TO THE SYLLABUS, THE "CONST. APOSTOLICAE SEDIS" OF POPE PIUS IX, THE COUNCIL OF THE VATICAN AND THE LATEST DECISIONS OF THE ROMAN CONGREGATIONS, BY REV. S. B. SMITH. D.D., FORMERLY PROFESSOR OF CANON LAW, AUTHOR OF "NOTES," etc., etc., FOURTH EDITION, REVISED ACCORDING TO THE ANIMADVERSIONS OF THE ROMAN CONSULTORS APPOINTED BY THE CARDINAL PREFECT OF THE PROPAGANDA, BOOK I, NEW YORK, CINCINNATI, ST. LOUIS, AND EINSIEDELN: BENZIGER BROTHERS, PRINTERS TO THE HOLY APOSTOLIC SEE, 1881, Nihil Obstat: Rev. S. G. MESSMER, S.T.P., Censor Deputatus, Imprimatur: JOANNES CARD. McCLOSKEY, Archiepiscopus Neo-Eboracensis, Datum Neo-Eboraci, Die 25 Martii, 1877, p. 89, 90)

I don't think anyone would deny that *designation* of people to receive *jurisdiction* in the Church fall **directly** under **ecclesiastical jurisdictions** and have a **spiritual end** - namely, the *salvation of souls*.

**Now let's see** who has the ***right to elect the Pope***, and who has the ***power to appoint the electors?***

**1. Who has the *right* to elect the Pope?**

Since Pope Gregory X (1271-1276) the right of electing the Pope is reserved to the Cardinals of the Roman Church; therefore the *only* ***authorized*** *electors* are the Cardinals.

**A COMMENTARY ON THE NEW CODE OF CANON LAW**, By THE REV. P. CHAS AUGUSTINE:

"The historical evolution of the process of electing a Pope shows various phases.
(1) Up to the time of Nicholas I (1059-1061) not only the clergy but also the senate and people of Rome had a share in the election, whilst the emperor claimed the right of ratifying it.
(2) Nicholas II endeavored to reduce the undue influence of senate and people. He reserved the right of electing the Pope chiefly to the clergy of the titular or cardinal churches of Rome, but did not entirely exclude the emperor. His decree expressly emphasizes "the honor and reverence due to the King."
(3) The decretals of Alexander III (1159-81) went further, and Gregory X (1271-76) finally reserved the right of electing the Pope to the Cardinals of the Roman Church. The so-called "Veto" or *jus exclusivae*, which the monarchs of Austria, France, and Spain arrogated to themselves and by means of which they excluded candidates unacceptable to them through the agency of one of their cardinals, was definitively abrogated by Pius X."
(**A COMMENTARY ON THE NEW CODE OF CANON LAW**, By THE REV. P. CHAS AUGUSTINE, O.S.B., D.D., Professor of Canon Law, VOLUME II, Clergy and Hierarchy B. HERDER BOOK CO. 17 SOUTH BROADWAY, ST. Louis, Mo. AND 68 GREAT RUSSELL ST. LONDON, W. C., 1918, NIHIL OBSTAT: Sti. Ludovici, die Sept. 7, 1918, F. G. Holweck, Censor Librorum, IMPRIMATUR: Sti. Ludovici, die Sept. 8, 1918, +Joannes J. Glennon, Archiepiscopus Sti. Ludovici, Printed in U. S. A. pp. 117-118)

**2. Who has the *power* to appoint the electors?**

REV. S. B. SMITH explains that the **Sovereign Pontiff** has the ***sole*** and *free power* of appointment to the Cardinalate:

"487. *Origin. - Cardinals* are the immediate counsellors or advisers of the Pope, and form, so to speak, the senate of the Roman Church. Hence, they are compared to the seventy ancients appointed to assist Moses, and to the apostles chosen to aid our Lord. The College of Cardinals is thus defined: "Clericorum coetus ad auxiliandum Romano Pontifici in Ecclesiae regimine, sede plena, et ad supplendum eundem, sede vacante, institutus." p. 233
"The Sovereign Pontiff has the sole and free power of appointment to the cardinalate; in making appointments he is not obliged to use any specific formula, though the following is given in the Roman ceremonial: "Auctoritate Dei Patris . . . assumimus N. in presbyterum vel diaconum S. R. Ecclesiae cardinalem"." p. 234
"493. - I. *Dignity and Rights of Cardinals*. - The cardinalate is, after the Papal, the highest dignity in the Church. Being the electors of the Sovereign Pontiff *sede vacante,* and his counsellors *sede plena,* the cardinals take precedence of even patriarchs, metropolitans, and primates. The reason is that priority of rank is regulated, not by the *ordo,* but by one's office and *jurisdictio*. Now, cardinals have greater *jurisdictio* than bishops; for, together with the Pope, they have charge, not of one diocese each, as other bishops, but of all the dioceses of the Catholic world. Cardinals are, moreover, Roman princes - nay, are considered princes of the blood." p. 236-237
(**ELEMENTS OF ECCLESIASTICAL LAW**, COMPILED WITH REFERENCE TO THE SYLLABUS, THE "CONST. APOSTOLICAE SEDIS" OF POPE PIUS IX, THE COUNCIL OF THE VATICAN AND THE LATEST DECISIONS OF THE ROMAN CONGREGATIONS, BY REV. S. B. SMITH. D.D., BENZIGER BROTHERS, 1881, Nihil Obstat: Rev. S. G. MESSMER, S.T.P., Censor Deputatus, Imprimatur: JOANNES CARD. McCLOSKEY, Archiepiscopus Neo-Eboracensis, Datum Neo-Eboraci, Die 25 Martii, 1877, p. 233, 234, 236-237)

THE REV. P. CHAS AUGUSTINE explains on CREATION AND QUALIFICATIONS OF CARDINALS (Can. 232-235):

"The mode of creating Cardinals is left to the Roman Pontiff. However, as a rule, the Pope creates them and publishes their names in a secret consistory, at which only the Cardinals already created are de iure present, and from this moment the new cardinals begin to enjoy cardinalitial rights and privileges. In a subsequent public consistory, to which, among others, the diplomatic corps, dignitaries, clergy and laity are admitted, they receive the red hat and take the oath of fidelity to the Pope."
(**A COMMENTARY ON THE NEW CODE OF CANON LAW**, By THE REV. P. CHAS AUGUSTINE, O.S.B., D.D., Professor of Canon Law, VOLUME II, Clergy and Hierarchy B. HERDER BOOK CO. 17 SOUTH BROADWAY, ST. Louis, Mo. AND 68 GREAT RUSSELL ST. LONDON, W. C., 1918, NIHIL OBSTAT: Sti. Ludovici, die Sept. 7, 1918, F. G. Holweck, Censor Librorum, IMPRIMATUR: Sti. Ludovici, die Sept. 8, 1918, +Joannes J. Glennon, Archiepiscopus Sti. Ludovici, Printed in U. S. A. pp. 233-234)

Rev. Peter A. Baart expounds on the creation of the Cardinals that the ***whole substance*** of the **Cardinalate** consists in the ***power of jurisdiction*** and its ***consequent prerogatives:***

"30. The dignity of the cardinalate is, after that of the Pope, the highest in the Church. It is greater than that of bishops, archbishops, primates or even patriarchs." p. 27
46. For the creation of a cardinal all that is required is the will of the Sovereign Pontiff sufficiently expressed. Neither a certain form nor any special ceremony is essential, because the whole substance of the cardinalate consists in the power of jurisdiction, and its consequent prerogatives, which depends simply on the will of the superior. The cardinalate is not, like the priesthood, a sacrament imprinting a character and requiring sacramental matter and form divinely instituted; and hence the unanimous teaching is that the form of promoting a cardinal depends entirely on the will and word of the Supreme Pontiff." p. 42
"52. The form and ceremonies for creating a cardinal in the usual manner may be thus summarized: The Roman Pontiff calls a secret consistory, and the other business having been transacted, he addresses the cardinals who are present in these or similar words: "You have brethren." Then he mentions the names of those whom he has determined to promote to the cardinalate and asks: "What do you think?" As a sign of assent the cardinals uncover and reverently incline their heads. Then the decree concerning the promotion of the new cardinals is drawn up and at once published out of consistory.
If the newly-appointed cardinals are in Rome they proceed in their usual dress and without any attendants, to the apostolic palace, where one of the old cardinals presents them to the Holy Father who gives them the red cap or biretum. And from that time to the public consistory in which they receive the insignia, they are not allowed to make or receive any public visits, neither may other cardinals call on them without the previous permission of the Holy Father.
If a newly-appointed cardinal is absent from Rome, one of the attendants of the Sovereign Pontiff is at once dispatched to carry him the red biretum, in receiving which the new cardinal must promise on oath, under pain of deprivation of the cardinalate, that within a year he will proceed to Rome to visit the Holy Father. " pp. 47-48
(**The Roman Court**, OR A Treatise on the Cardinals, Roman Congregations and Tribunals, Legates, Apostolic Vicars, Protonotaries, and Other Prelates of the Holy Roman Church, BY THE Reverend Peter A. Baart, S. T. L., Author of "Orphans and Orphan Asylums," and "Episcopal Claims Disproved", FR. PUSTET, Printer to the Holy See and the S. Congregation of Rites, FR. PUSTET & CO., NEW YORK AND CINCINNATI. Nihil Obstat: Carolus O'Reilly, S. T. D., Censor Deputatus, Imprimatur: Joannes S. Foley, Episcopus Detroitensis, Die 25, m. Septembris, 1895, Press of The Statesman, Marshall, Mich. p. 27, 42, 47-48)

**Argument 2:**

**"Q. But how could heretical cardinals have the jurisdiction to select a pope, when they too are guilty of defection from the faith?**
A. They do not have jurisdiction. The right to vote (the power of designation) is not the power to rule (jurisdiction)."

**Comment 2:**

As it was mentioned above (See **The Roman Court** by Rev. Peter A. Baart) the ***whole substance*** of the **Cardinalate** consists in the ***power of jurisdiction*** and its ***consequent prerogatives***.

Also, the Church teaches that the ***right*** **to elect the Pope** belongs ***exclusively*** to the **Sacred College** of the Cardinals.

**ELEMENTS OF ECCLESIASTICAL LAW**, BY REV. S. B. SMITH:

"§ 2. *Rights and Duties of Cardinals*. 494. - II. *Duties of Cardinals*...2. *Duties of Cardinals relative to the whole Church*. II. *Sede vacante* - i.e., during the vacancy of the Pontifical chair...3. The right to elect the new Pope belongs exclusively to the Sacred College." p. 236, 237, 238.
(**ELEMENTS OF ECCLESIASTICAL LAW**, BY REV. S. B. SMITH. D.D., FOURTH EDITION, BENZIGER BROTHERS, 1881, Nihil Obstat: Rev. S. G. MESSMER, S.T.P., Censor Deputatus, Imprimatur: JOANNES CARD. McCLOSKEY, Archiepiscopus Neo-Eboracensis, Datum Neo-Eboraci, Die 25 Martii, 1877, pp. 236, 237, 238)

Thus, it is clear that the ***right*** **to elect the Pope** is a prerogative which flows from the ***power of jurisdiction,*** and this right belongs ***exclusively*** to the **Sacred College**. Therefore it is clear that *only* ***true*** **Cardinals** have the ***right to elect*** the Pope.

**Conclusion**

- **Cardinals** are the **electors** of the **Pope** *sede vacante,* and his **counselors** *sede plena*;
- The ***whole substance*** of the **Cardinalate** consists in the ***power of jurisdiction*** and its ***consequent prerogatives*** one of which is the right to elect the Pope;
- The **dignity** of the **Cardinalate** is, after that of the Pope, the ***highest*** **in the Church**. It is greater than that of bishops, archbishops, primates or even patriarchs;
- **Cardinals** are the immediate *counselors* or *advisers* of the **Pope**, and form the senate of the Roman Church;
- The **Pope** has the ***exclusive power*** to appoint the **Cardinals**, *i.e.* the **electors**;
- The **Cardinals** take the *oath of fidelity* to the **Pope**;

It is clear, when Bishop Sanborn says that John XXIII, Paul VI, John Paul I, John Paul II, Benedict XVI and Francis were elected by true Cardinals, he, therefore, recognizes them to be true Popes.

*Fr. V*

## Comments on the Material Pope Thesis. Third Part.

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Comments on the "Material Pope Thesis"

Third Part.

Briefly about the "Thesis of Cassiciacum":

According to Bp. Guerard des Lauriers' thesis, a ***public*** heretic who incurred excommunication *ipso facto,* but a *declaratory sentence* was not pronounced by any ecclesiastical judge - is capable of receiving valid election to the Papacy. Bp. Guerard des Lauriers teached that the Vatican II popes succeed as legitimate designees to the Papacy and continue the line of St. Peter materially, but not formally; they lack jurisdictional authority because of the obstacle that they posit to the reception of the authority. They are not true popes, he says, but are legally in the position to become true popes if they can remove the obstacle to the reception of the authority of the office.

Here I will comment on five pro "Material Pope Thesis" arguments regarding the "matter of authority" and "material succession". My comments are intended to show that these arguments are erroneous.

**Argument 1:**

"**I. Natural things are composed of matter and form.** The matter of something is that from which it is made. A statue, for example, is made from marble. Marble is the matter of a statue. Form is what makes a thing to be what it is. So the likeness of a statue to Our Lady is the form of a statue of Our Lady. This likeness must be carved into the marble by the sculptor. When matter and form come together, you have a statue of Our Lady. Clay is the matter of a pot. When the potter gives the clay its shape, he gives it form, and therefore makes the clay be a pot. Likewise the soul is the form of the body.
**II. There is a matter and form in authority.** The matter of authority is the person who is legally and legitimately selected to receive the authority. The form of authority is the power, the jurisdiction to rule."'"

**Comment 1:**

First, we must distinguish between 1) *inanimate things* and *man,* 2) between *natural* and *supernatural*.

Marble is an *inanimate thing;* however, speaking of *authority* we must understand that it is the case of *man* created in the image of God.

Rev. Francis Spirago says:

"God does not act upon us as if we were inanimate objects without intellect or free will." (**The Catechism Explained**, From the original of Rev. Francis Spirago, Professor of Theology, Edited by Rev. Richard F. Clarke, S.J. New York, Cincinnati, Chicago: BENZIGER BROTHERS, Printers to the Holy Apostolic See, 1899. Nihil Obstat: Thos. L. Kinkead, Censor Librorum, Imprimatur: + MICHAEL AUGUSTINE, Archbishop of New York, New York, August 8, 1899, p. 208)

In the case of an *inanimate thing,* we are speaking about the *matter* of which the thing is composed, while speaking of *man,* we focus on the *moral aspect*.

During Papal election the *moral character* of the candidate must be taken into account. Electors cast their votes not for a **thin** or **fat** man, but for a person of high morals, a good Catholic. If **"seven men of good reputation, full of faith and the Holy Ghost and**

**wisdom"** were appointed deacons by the Apostles (See THE ACTS 6:1-6), shouldn't a candidate for the Papacy be also **a man of good reputation, full of faith and the Holy Ghost and wisdom?** In other words, electors focus on the soul of a candidate, not his body.

Therefore, I think that it is not entirely appropriate to say that a person made in the image of God is "the matter of something". In the case of a person this term is quite allegorical and needs further clarification.

However, speaking of man in the context of creation we can use the term "matter", because God made the body of man out of dust of the earth (matter) and breathed into him a living soul (form), and we can say that our nature is partly material and partly spiritual.

**The Catechism Explained:**

"God made the body of man out of the dust of the earth, and breathed into him a living soul. The soul of man is a spiritual substance…The relations between the body and the soul of man are as follows: the body is the dwelling-place of the soul…The soul also is the life of the body; as soon as the two are parted, the body soon returns to the dust from which it was formed.
...Man is made in the image of God; his likeness to God is to be found in his soul, which possesses reason and free will, and thence has the power of knowing what is beautiful and good, and of loving it...The body of man is not made in the image of God, for God is a pure spirit, but yet the likeness to God stamps itself in some way on the body, as being the instrument of the soul, both in its upright bearing, and in the dominion it exerts over the irrational animals." (**The Catechism Explained**, From the original of Rev. Francis Spirago, Professor of Theology, Edited by Rev. Richard F. Clarke, S.J. New York, Cincinnati, Chicago: BENZIGER BROTHERS, Printers to the Holy Apostolic See, 1899. Nihil Obstat: Thos. L. Kinkead, Censor Librorum, Imprimatur: + MICHAEL AUGUSTINE, Archbishop of New York, New York, August 8, 1899, p. 152, 154)

Returning to marble we can say that a process of carving of marble is not identical to that of electing a Pope.

Despite the likeness of a statue to Our Lady it still has a material status, and is not a sacred thing formally; a statue can be used for a civil purpose, for example, for a museum exposition or a private collection of artworks. But once a statue is blessed by a priest, it formally becomes the statue of the Blessed Virgin Mary - a sacred thing - which can only be used for religious veneration.

Unlike the carving marble, the Papal election is a sacred process from the very beginning. As soon as an elected person gives his consent to his election, he obtains authority over the whole Church on earth without any extra blessing.

Also, I hope I am not mistaken when I say that the Papacy is of supernatural order, not natural.

**Argument 2:**

"Nor is designation rendered null because of the heresy either of the electors or of the person elected. The reason is that designation in itself does not regard the disposition or lack of disposition of the subject. The requirements of authority, that is, of the right to make law, regard the disposition or lack of disposition of the subject. In other words, the matter becomes incapable of receiving authority because of the requirements of the form, that is, of authority, not however of the requirements of designation. For example, a lay person,

who is elected to the papacy, must, in order that he validly receive the authority, have the intention of receiving episcopal consecration, and if this should be absent, he would remain validly designated, but incapable of accepting authority because of his indisposition with regard to the form, but not with regard to the designation. Such a person would be a pope materially until he would intend to receive episcopal consecration. The designation is valid; the requirement of authority renders the subject invalid until he becomes matter in the ultimate disposition to receive authority."

**Comment 2:**

This argument is flawed on two grounds; *first,* the cardinal dean does not ask a person elected to the papacy, whether he has intention of receiving Episcopal Consecration or not; he asks him whether he will accept the election and by what name he wishes to be known; *secondly,* the Church teaches that *even a layman becomes immediately, upon consenting to the election, the Vicar of Christ on earth*. The ***Episcopal Consecration*** confers ***power of Orders*** only, not of ***Jurisdiction***.

**Ecclesiastical Dictionary** by Rev. John Thein:

"As soon as the Pope is canonically elected, that is according to the established rules, and as soon as he has given his consent to his election, he has, without any other confirmation, obtained authority over the universal Church, even if he had previously been neither bishop, priest, deacon, nor sub-deacon, but only a simple layman. From the time of his election he is empowered with all the prerogatives of jurisdiction, as, for instance, to grant dispensations, canonize, promulgate censures, grant indulgences, institute bishops, create cardinals, and decide controversies in regard to faith and morals." p. 400 "The person thus elected, even though not yet in sacred orders, becomes immediately, upon the consenting to the election, the Vicar of Christ on earth." p. 566-567 (**Ecclesiastical Dictionary**, by RE V. JOHN THEIN, Priest of the Diocese of Cleveland, New York, Cincinnati, Chicago, BENZIGER BROTHERS, Printers to the Holy Apostolic See, 1900, Imprimatur: +MICHAEL AUGUSTINE, Archbishop of New York, New York, March 21, 1900, Nihil Obstat: +IGN. F. HORSTMANN, Bishop of Cleveland, Cleveland, Ohio, March 9, 1900, p. 400, p. 566-567)

**ELEMENTS OF ECCLESIASTICAL LAW** BY REV. S. B. SMITH D.D.:

"The person thus elected, even though not yet in sacred orders, becomes immediately, upon consenting to the election, the Vicar of Christ on earth." (**ELEMENTS OF ECCLESIASTICAL LAW**, COMPILED WITH REFERENCE TO THE SYLLABUS, THE "CONST. APOSTOLICAE SEDIS" OF POPE PIUS IX, THE COUNCIL OF THE VATICAN AND THE LATEST DECISIONS OF THE ROMAN CONGREGATIONS, BY REV. S. B. SMITH. D.D., FORMERLY PROFESSOR OF CANON LAW, AUTHOR OF "NOTES," etc., etc., FOURTH EDITION, REVISED ACCORDING TO THE ANIMADVERSIONS OF THE ROMAN CONSULTORS APPOINTED BY THE CARDINAL PREFECT OF THE PROPAGANDA, BOOK I, NEW YORK, CINCINNATI, ST. LOUIS, AND EINSIEDELN: BENZIGER BROTHERS, PRINTERS TO THE HOLY APOSTOLIC SEE, 1881, Nihil Obstat: Rev. S. G. MESSMER, S.T.P., Censor Deputatus, Imprimatur: JOANNES CARD. McCLOSKEY, Archiepiscopus Neo-Eboracensis, Datum Neo-Eboraci, Die 25 Martii, 1877, p. 141)

**CANONICAL ELECTIONS** by DANIEL M. GALLIHER:

"If a candidate received the two-thirds vote, the cardinal dean approaches the newly elected pontiff and asks him whether he will accept the election and by what name he wishes to be known. If he accepts, all the cardinals arise, and the canopies of all the chairs are lowered, except that of the pope, who is conducted behind the altar where he is clothed in the papal garments. Returning to the pontifical chair, the cardinals pay him the first homage by kissing his foot and then his hand; they in turn receive the kiss of peace. The cardinal dean places upon his finger the fisherman's ring. These ceremonies over, the senior cardinal deacon proceeds to the loggia of St. Peter's facing the great piazza, and then announces to the assembled multitude the glad tidings of the election. The populace then enters the great basilica, where from the elevated loggia the new pontiff gives his first Apostolic Blessing

Urbi et Orbi - to the city and the world.
The person thus elected, even though not yet in sacred orders, acquires full jurisdiction over the universal Church immediately on consenting, and becomes the Vicar of Christ on earth. If not already a bishop, he is consecrated at once by the cardinal bishop of Ostia, but this consecration confers power of orders only, not of jurisdiction." (**CANONICAL ELECTIONS**, Dissertation, SUBMITTED TO THE FACULTY OF THEOLOGY OF THE CATHOLIC UNIVERSITY OF AMERICA, IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE DOCTOR OF CANON LAW, By DANIEL M. GALLIHER, O. P., J. C. L., Catholic University of America, 1917, Nihil Obstat: +THOMAS J. SHAHAN, S. T. D., Censor Deputatus., Imprimatur: +M. CARD. GIBBONS, Archiepiscopus Baltimorensis., Approbatio Ordinis. Nihil Obstat: FR. JOSEPHUS KENNEDY, O. P., S. T. M., FR. AUGUSTINUS WALDRON, O. P., S. T. M, Imprimatur: FR. RAYMUNDUS MEAGHER, O. P., S. T. L., Prior Provincialis., The Rosary Press, Somerset, Ohio, 1917, p. 106)

**A COMMENTARY ON THE NEW CODE OF CANON LAW**, By THE REV. P. CHAS AUGUSTINE, VOLUME II:

**"CAN. 219**
**Romanus Pontifex, legitime electus, statim ab acceptata electione, obtinet, iure divino, plenam supremae iurisdictionis potestatem."** p. 207
"The Roman Pontiff, lawfully elected, obtains by divine right full power of supreme jurisdiction at the moment when he accepts office." p. 208
"Neither for the validity of the election nor for a resignation is acceptance, confirmation, or anything else required." p. 210
(**A COMMENTARY ON THE NEW CODE OF CANON LAW**, By THE REV. P. CHAS AUGUSTINE, O.S.B., D.D., Professor of Canon Law, VOLUME II, Clergy and Hierarchy B. HERDER BOOK CO. 17 SOUTH BROADWAY, ST. Louis, Mo. AND 68 GREAT RUSSELL ST. LONDON, W. C., 1918, NIHIL OBSTAT: Sti. Ludovici, die Sept. 7, 1918, F. G. Holweck, Censor Librorum, IMPRIMATUR: Sti. Ludovici, die Sept. 8, 1918, +Joannes J. Glennon, Archiepiscopus Sti. Ludovici, Printed in U. S. A. p. 207, 208, 210)

Also this opinion is erroneous: "Nor is designation rendered null because of the heresy either of the electors or of the person elected". Actually designation ***is*** rendered null because of the heresy both of the electors and of the person elected, because they are not members of the Catholic Church.

**Argument 3:**

**"There is a matter and form in authority.** The matter of authority is the person who is legally and legitimately selected to receive the authority. The form of authority is the power, the jurisdiction to rule."

**Comment 3:**

My primary focus is on this part: *"the matter of authority is the person"*.

A person made in the image of God cannot be matter, except in a figurative sense or in the context of creation.

Since authority is a moral (not material) faculty of promulgating and executing laws, a person therefore can be a *subject,* an *elect,* a *candidate* for authority; as soon as an elected person gives his consent to his election he becomes a *possessor* or *bearer* of authority.

St. Thomas Aquinas teaches on the UNION OF BODY AND SOUL (Question 76, Article 1):

"It is well to remark that if anyone holds that the soul is composed of matter and form, it would follow that in no way could the soul be the form of the body. For since the form is

an act, and matter is only in potentiality, that which is composed of matter and form cannot be the form of another by virtue of itself as a whole." (**THE "SUMMA THEOLOGICA"** OF ST. THOMAS AQUINAS, PART I. QQ. LXXV. - CII., LITERALLY TRANSLATED BY FATHERS OF THE ENGLISH DOMINICAN PROVINCE, SECOND AND REVISED EDITION, LONDON, BURNS OATES & WASHBOURNE LTD. 28 ORCHARD STREET. W. I 8-10 PATERNOSTER ROW. E.C. 4 BENZIGER BROTHERS: NEW YORK, CINCINNATI, CHICAGO, 1922, Nihil Obstat: F. INNOCENTIUS APAP, O.P., S.T.M. Censor. Theol., Imprimatur: EDUS. CANONICUS SURMONT, VICARIUS GENERALIS, Westmonasterii, APPROBATIO ORDINIS. Nihil Obstat: F. RAPHAEL MOSS, O.P., S.T.L., F. LEO MOORE, O.P.. S.T.L., Imprimatur: F. BEDA JARRETT, O.P., S.T.L., A.M., Prior Provincialis Angliae, LONDINI, Die 7 Martii, 1922, p. 27)

So, 1) If we know that man is made in the image of God (his likeness to God can be found in his *immaterial* soul, which possesses *immaterial* reason and free will); 2) If we know that the human soul is not composed of matter and form; 3) but in spite of our knowledge, we say that a person is "the matter of something", it sounds as if the person were like an inanimate piece of marble formed with a hammer and chisel.

Therefore, speaking about a person as the image of God, it would be more appropriate to use the terms "subject", "elect", or "candidate" employed by Catholic authors as clear and easily understandable.

In the "Ecclesiastical Dictionary" by Rev. John Thein you can read that man is the *subject* (not the "matter") presented by the Church to God to receive the Primacy of Peter (my emphasis):

"…we must be careful not to confound the succession of the Roman Pontiffs in the episcopacy of Peter with the succession in the Primacy of Peter. The first is of ecclesiastical law, the second of divine law. Hence it follows, the choice of this or that person as bishop of Rome, depends on the Church, but the Church in placing this or that person in the See of Rome, does not communicate to him the Primacy; she cannot make this proceed from her bosom. She presents only to God a ***subject*** upon whom He bestows the Primacy of Peter, according to His promise." (**Ecclesiastical Dictionary**, by RE V. JOHN THEIN, p. 399-400)

Also, one can read in the **"Catholic Dictionary"** by Fr. William E. Addis and Thomas Arnold that a person (in the text - anyone) *has* authority:

"**JURISDICTION.** (Jus *dicere,* to administer justice, was one of the "tria verba" which denoted the functions of a Roman praetor.) Jurisdiction is defined as "the power of anyone who has public authority and pre-eminence over others for their rule and government"." (**A CATHOLIC DICTIONARY**, BY WILLIAM E. ADDIS, SECULAR PRIEST: SOMETIME FELLOW OF THE ROYAL UNIVERSITY OF IRELAND, AND THOMAS ARNOLD, M.A., FELLOW OF THE SAME UNIVERSITY, SIXTH EDITION, WITH ADDITIONS., NEW YORK, THE CATHOLIC PUBLICATION SOCIETY CO., 9 BARCLAY STREET, 1887, NIHIL OBSTAT: EDUARDUS S. KEOGH, CONG. ORAT., CENSOR DEPUTATUS, IMPRIMATUR: HENRICUS EDUARDUS, CARD. ARCHIEP. WESTMONAST. Die 18 Dec., 1883., IMPRIMATUR: JOHN CARD. McCLOSKEY, ARCHBISHOP OF NEW YORK, Feb. 14, 1884., p. 492)

Thus, we can say that during the election a person is the *subject* of authority and after the election a person becomes a *possessor* or a *bearer* of authority, he has authority.

I don't say that there is no human factor in authority; I only say that this term *"the matter of authority is the person"* might create confusion in terms and leads to misunderstandings on the very important issue.

Catholic authors are *clear* in their expressions so that readers can *easily* understand and not be confused. An excellent example of the clarity of expression can be found in the person of Rev. P. Chas Augustine who explained in one sentence what the matter of the Supreme Authority *actually* ***is***.

Rev. P. Chas Augustine wrote that **election** is *remote matter* and the **consent of the elect** is *materia proxima,* to which is added the *divine form of the Primacy embodied in the bishop of Rome*.

**A COMMENTARY ON THE NEW CODE OF CANON LAW,** By THE REV. P. CHAS AUGUSTINE:

"The pontificate, being supreme and immediate, requires merely an appropriate human factor or instrument in order to exist. (Election is, we might say, the remote material element, whilst the consent of the elect is *materia proxima,* to which is added the divine form of the primacy embodied in the Roman bishop.)" (**A COMMENTARY ON THE NEW CODE OF CANON LAW**, By THE REV. P. CHAS AUGUSTINE, O.S.B., D.D., Professor of Canon Law, VOLUME II, Clergy and Hierarchy B. HERDER BOOK CO. 17 SOUTH BROADWAY, ST. Louis, Mo. AND 68 GREAT RUSSELL ST. LONDON, W. C., 1918, NIHIL OBSTAT: Sti. Ludovici, die Sept. 7, 1918, F. G. Holweck, Censor Librorum, IMPRIMATUR: Sti. Ludovici, die Sept. 8, 1918, +Joannes J. Glennon, Archiepiscopus Sti. Ludovici, Printed in U. S. A. p. 210)

**Argument 4:**
**There is such a thing as material succession.** Material succession is to succeed to a position of power, without receiving the power. This term is universally used by Catholic theologians to describe the claim of apostolic succession made by the Greek schismatics… The Novus Ordo "popes" have material succession. I do not think that anyone would deny that the Novus Ordo "Popes" are at least in the same condition as Greek Schismatic bishops in Apostolic sees.

**Comment 4:**

Yes, there is such a thing as *material succession,* but it must be emphasized that *material succession* is *legitimate* only when it is united with *formal succession*.

Fr. Sylvester Berry wrote that material succession of a Schismatic is *illegitimate*. He wrote that in some cases Orthodox churches of the East may also have a *material succession* of bishops from Apostolic times, but *this avails them nothing,* and that *one who intrudes himself into the ministry against the laws of the Church receives no authority and consequently can transmit none to his successors*.

**The CHURCH OF CHRIST** by E. SYLVESTER BERRY, D.D.:

"Most of the Orthodox churches of the East have valid Orders, and to that extent may be called Apostolic; they have Apostolic succession of the powers of Orders. In some cases they may also have a *material* succession of bishops from Apostolic times, but this avails them nothing, since they lack both unity and Catholicity, - two essential marks of the true Church. In no case do they have legitimate succession; there is no transmission of jurisdiction because they have withdrawn from communion with Rome, the centre and source of all jurisdiction." (pp. 184-185)
"Apostolicity of *origin* and of *doctrine* are easily understood without further explanation, but some knowledge of *succession* is necessary for a proper conception of apostolicity of *ministry*. Succession, as used in this connection, is the following of one person after another in an official position, and may be either *legitimate* or *illegitimate*. Theologians call the one *formal* succession; the other, *material*. A material successor is one who assumes the official position of another contrary to the laws or constitution of the society in question.

He may be called a successor in as much as he actually holds the position, but he has no authority, and his acts have no official value, even though he be ignorant of the illegal tenure of his office. A formal, or legitimate, successor not only succeeds to the place of his predecessor, but also receives due authority to exercise the functions of his office with binding force in the society. It is evident that authority can be transmitted only by legitimate succession; therefore, the Church must have a legitimate, or formal, succession of pastors to transmit apostolic authority from age to age. One who intrudes himself into the ministry against the laws of the Church receives no authority and consequently can transmit none to his successors." (pp. 139-140) (**The CHURCH OF CHRIST**, AN APOLOGETIC AND DOGMATIC TREATISE, BY E. SYLVESTER BERRY, D.D., PROFESSOR OF APOLOGETICS IN MT. ST. MARY'S SEMINARY, EMMITSBURG, MD., B. HERDER BOOK CO., 15 & 17 SOUTH BROADWAY, ST. LOUIS, MO., AND 33 QUEEN SQUARE, LONDON, W. C., 1927, NIHIL OBSTAT: Sti. Ludovici, die 19. Jan. 1927, Joannes Rothensteiner, Censor Librorum, IMPRIMATUR: Sti. Ludovici, die 20. Jan. 1927, +Joannes J. Glennon, Archiepiscopus, pp. 139-140, 184-185)

From what Fr. Berry said follows that "a **legitimate successor *not only succeeds to the place of his predecessor***, but *also receives due authority to exercise the functions of his office* with binding force in the society"; "In some cases they" [Orthodox churches of the East] "may also have a material succession of bishops from Apostolic times", but this avails them nothing".

**Moreover**, when we compare the *"material succession"* of schismatic bishops [Orthodox churches of the East] with the *"material succession"* of the Vatican II popes, we can conclude that *they succeed each other materially **in their churches***, and their *"material succession"* **takes place outside the Catholic Church**.

So it is clear that Catholic theologians teach that *Apostolic Succession* consists of 1) *material succession* of series of pastors (bishops) and 2) *formal succession,* i.e. due authority (jurisdiction) to exercise the functions of Episcopal office. In order to exercise the authority of Episcopal office a Catholic bishop must possess both *successions: material* and *formal*.

It also must be noted that *Apostolic Succession* of Bishops and *Apostolic Succession* of the Popes are two types of *Apostolic Succession*.

The Popes are the successors of St. Peter, the Bishop of Rome, and they are the successors of St. Peter the chief of the Apostles. Other bishops are the successors of other Apostles.

**AN EXPLANATION OF THE Baltimore Catechism:**

"The **"Bishop of Rome"** is always pope. If the Bishop of New York, or of Baltimore, or of Boston, became pope, he would become the Bishop of Rome and cease to be the Bishop of New York, Baltimore, or Boston, because St. Peter, the first pope, was Bishop of Rome; and therefore only the bishops of Rome are his lawful successors - the true popes – the true visible heads of the Church. The bishops of the other dioceses of the world are the lawful successors of the other apostles who taught and established churches throughout the world. The bishops of the world are subject to the Pope, just as the other apostles were subject to St. Peter, who was appointed their chief by Our Lord Himself." p. 130
**"118 Q. Why is the Pope, the Bishop of Rome, the visible head of the Church?**
**A. The Pope, the Bishop of Rome, is the visible head of the Church because he is the successor of St. Peter, whom Christ made the chief of the apostles and the visible head of the Church."** p. 131
**"119 Q. Who are the successors of the other apostles?**
**A. The successors of the other apostles are the bishops of the holy Catholic**

**Church."** p. 131

(**AN EXPLANATION OF THE Baltimore Catechism**, of Christian Doctrine FOR THE USE OF Sunday-School Teachers and Advanced Classes, BY Rev. THOMAS L. KINKEAD, NEW YORK, CINCINNATI, CHICAGO: BENZIGER BROTHERS, Printers to the Holy Apostolic See, Nihil Obstat: D. J. McMAHON, Censor Librorum, Imprimatur: +MICHAEL AUGUSTINE, Archbishop of New York, New York, September 5, 1891, Nihil Obstat: ARTHUR J. SCANLAN, S. T. D., Censor Librorum, Imprimatur: +PATRICK J. HAYES, D. D., Archbishop of New York, New York, May 7, 1927, pp. 130, 131)

*Apostolic Succession* of bishops is "the uninterrupted succession of lawfully-ordained bishops extending from the Apostles down to the present bishops of the Church". The bishops are the successors of the Apostles.

**THE NEW CATHOLIC DICTIONARY:**

"**Apostolic Succession**, the uninterrupted succession of lawfully-ordained bishops extending from the Apostles down to the present bishops of the Church, who thus have received the powers of ordaining, ruling, and teaching bestowed on the Apostles by Christ." (**THE NEW CATHOLIC DICTIONARY**, COMPILED AND EDITED UNDER THE DIRECTION OF CONDE B. PALLEN, PH. D., LL .D. JOHN J. WYNNE, S. J., S. T. D., ASSISTED BY CHARLES F. WEMYSS BROWN, BLANCHE M. KELLY, LITT. D. ANDREW A. MAcERLEAN, LL. B., UNDER THE AUSPICES OF THE EDITORS OF THE CATHOLIC ENCYCLOPEDIA, NEW YORK, THE UNIVERSAL KNOWLEDGE FOUNDATION, NIHIL OBSTAT: JOHN J. WYNNE, S. J., S. T. D., Censor deputatus, IMPRIMATUR: +PATRICK CARDINAL HAYES, Archbishop of New York, October 1, 1929, p. 58)

*Apostolic Succession* of the Popes is the uninterrupted line of the successors of St. Peter. The Popes are the successors of St. Peter.

**THE SOURCES OF CATHOLIC DOGMA:**

"Surely "no one has doubt, rather all ages have known that the holy and most blessed Peter, chief and head of the apostles and pillar of faith and foundation of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ, the Savior and Redeemer of the human race; and he up to this time and always lives and presides and exercises judgment in his successors, the bishops of the holy See of Rome, which was founded by him and consecrated by his blood, [cf. Council of Ephesus, see n. 112]. Therefore, whoever succeeds Peter in this chair, he according to the institution of Christ himself, holds the primacy of Peter over the whole Church." (**THE SOURCES OF CATHOLIC DOGMA**, Translated by Roy J. Deferrari from the Thirtieth Edition of Henry Denzinger's Enchiridion Symbolorum, This translation was made from the thirtieth edition of Enchiridion Symbolorum, by Henry Denzinger, revised by Karl Rahner, S.J., published in 1954 by Herder & Co., Freiburg., Nihil Obstat: Dominic Hughes, O.P. Censor Deputatus, Imprimatur: +Patrick A. O'Boyle, Archbishop of Washington, April 25, 1955, p. 453)

A Catholic priest can become a bishop by the Sacrament of Orders, and a *non-Catholic* priest can become a valid bishop *materially,* but not *formally*.

A layman, a deacon, a priest, a bishop can be elected Pope. However, only a ***Catholic*** can be elected Pope. A ***public*** heretic is prevented by Divine Law from being validly elected.

God created the world out of nothing, simply because He wanted to make it. But unlike God even if we wanted to, we cannot elect Popes out of nothing, i.e., out of non-Catholics.

**Argument 5:**

"Therefore there is not an external violation of the law where there is not external pertinacity. Even if one wishes to apply Canon 2200 § 2, the presumption of imputability in violation of the law against heresy matters nothing without the declaration of the Church,

because presumption must cede to facts. De facto, however, it is not certain that these heretical “popes” are pertinacious, nor is there a competent authority or tribunal which is able to declare the fact of pertinacity. The whole argument labors under the difficulty of proving or even presuming pertinacity.”

**Comment 5:**

REV. CHARLES COPPENS explains in a simple way that **total separation from the Church** can be incurred by ***one*** of the following reasons:

1. an ***open*** and ***guilty*** (by one’s own choice) rejection of the Church’s doctrines by *heresy;*
2. **OR** by rejection of her government by *schism;*
3. **OR** as the result of a *sentence of excommunication*.

**A SYSTEMATIC STUDY OF THE CATHOLIC RELIGION**, BY REV. CHARLES COPPENS:

"97. **Total separation from the Church** cannot be incurred except by an open and guilty rejection of her doctrines by heresy, or of her government by schism, or as the result of a sentence of excommunication. "Heresy" (αἵρεσις, choice) is the sin of choosing one's tenets for oneself, so as pertinaciously to reject the teaching of the Church." p. 89 (**A SYSTEMATIC STUDY OF THE CATHOLIC RELIGION**, BY REV. CHARLES COPPENS, S. J., NINETEENTH, TWENTIETH AND TWENTY-FIRST EDITIONS, B. HERDER BOOK COMPANY 17 SOUTH BROADWAY, ST. Louis, Mo. AND 68 GREAT RUSSELL ST , LONDON, W. C., 1917, NIHIL OBSTAT: S. Ludovici, die 13. Aug. 1903, F. G. HOLWECK, Censor Theol., IMPRIMATUR: S. Ludovici, die 19. Aug. 1903, +JOANNES J. GLENNON, Coadj. Adm. Dioceseos S. Ludovici, p. 89)

Hence, it is clear that **total separation from the Church** can be incurred by an ***open*** and ***guilty*** rejection of the Church’s doctrines by heresy without a *sentence of excommunication.* And it is certain that public heretics are ***externally*** pertinacious in heresy.

We don't need to wait for an authority or tribunal to declare the fact of pertinacity.

Even if one wishes to say that *it is not certain that these public heretics are pertinacious, nor is there a competent authority or tribunal which is able to declare the fact of pertinacity,* Divine Law gives us the right to conclude that public heterics ***are*** *pertinacious in heresy;* they cannot be Popes neither before God nor before Divine Law.

The ***Supreme Lawgiver*** gave us this law:

**"Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire."** ST. MATTHEW 7:15-19 (**HOLY BIBLE** Douay Version of the Old Testament of 1609, and with the Rhemish Version of the New Testament of 1582)

*Fr. V*

## Comments on the Material Pope Thesis. Second Part.

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Comments on the "Material Pope Thesis"

Second Part.

(The article begins in the **"Comments on the Material Pope Thesis. First Part."**)

**Conclusion:**

I have not found in the sources available to me the Church's teaching on the election of a ***public*** heretic (who incurred excommunication *ipso facto*) to an office of the "material pope".

Also, I have not been able to find a "rite of transformation" of a heretical "material pope" into a "formal pope" after many years of his "reign" as a "material pope".

Also, I have not been able to find the Catholic teaching that a heretical "material pope" has the power to appoint cardinals.

Therefore, the "material pope" thesis is nothing more than a meditation about solving a theological problem by means of a very questionable method.

**To summarize briefly,** one could say that:

- Since Divine Law prevents a ***public*** heretic from being validly elected, the "Material Pope Thesis" is therefore false and useless;
- Catholics have no obligation to try to change things that do not depend on them; however Catholics are ever obliged to do things that depend on them, in particular:
- To lead a good Christian life in accordance with ones state of life;
- To pray constantly, to do penance, and to receive Holy Sacraments, if they have access to them;
- If it is not possible to receive Holy Sacraments, then prayers and daily perfect contrition is usual Catholic practice for such a case;
- Daily Spiritual Communion is great consolation as well;
- Evil must not be done that good may come of it. This is the teaching of Holy Scripture and of the Catholic Church.

*Fr. V*

Also, His Excellency, Bp. Daniel Dolan says:




Jesus is our Thesis. To know Him is to adhere to Him, but this is the gift of His Spirit, the Holy Ghost. Ask Mary, Spouse of the same Spirit, Mother of the Son, to intercede for you without ceasing, that you may then love Him, which is everything. My God and my All!

2:19 PM · 9 янв. 2021 г. · Twitter for iPad

"Jesus is our Thesis. To know Him is to adhere to Him, but this is the gift of His Spirit, the Holy Ghost. Ask Mary, Spouse of the same Spirit, Mother of the Son, to intercede for you without ceasing, that you may then love Him, which is everything. My God and my All!"
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## Comments on the Material Pope Thesis. First Part.

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Comments on the “Material Pope Thesis”

First Part.

First I would like to emphasize right away that my comments are in no way directed against Bishop Guerard des Laurier or anyone who holds his "thesis".

Under Pope Pius XII, Fr. Guerard des Lauriers served as a professor at the Pontifical Lateran University in Rome, and some time prior to 1950, he was an advisor to the Pope on the Dogma of the Assumption of Our Lady proclaimed in the Apostolic Constitution "Munificentissimus Deus" on November 1, 1950.

Fr. Guerard des Lauriers believed that the new rites of ordination and Episcopal consecration promulgated by "Paul VI" on June 18, 1968 were doubtfully valid or even totally invalid and therefore it was necessary to take action to secure a valid succession of bishops for the preservation of the Roman Catholic Church. He began discussions with Dr. Heller and Dr. Hiller, German “sedevacantist” laymen who were harboring Most. Rev. Pierre Martin Ngo Dinh Thuc. After Fr. Lauriers agreed to abate or even renounce his "thesis" and adhere to the “Sedevacantism”, it was agreed that the Bp. Thuc would consecrate him as a bishop.

On May 7, 1981, Fr. Lauriers was consecrated bishop by Bp. Ngo Dinh Thuc. However, shortly after, Bp. Guerard des Lauriers reiterated his " Cassiciacum Thesis" and started a "polemical war" with the "Sedevacantists", including Bp. Ngo Dinh Thuc.

I find the "Cassiciacum Thesis" to be false.

Actually I will comment on some pro “Material Pope Thesis” arguments.

Briefly, "material-formalists" say that the men who were elected to the office of the Pope

by the cardinals of the Vatican II church were and are "material popes", but they have no formal authority because of preaching heresies. Despite the fact that such a “material pope” is a public formal heretic, he immediately becomes a "formal pope" and acquires the fullness of the authority of the Roman Pontiff when he ceases to preach heresies and begins to preach the Catholic Faith.

An interesting nuance of this "thesis" is that such a "material pope" is capable of becoming a "formal pope" years after the conclave at which he was “elected”.

However, the Church teaches that a newly elected Pontiff receives the fullness of the Roman Pontiff’s power during the conclave, not after it is completed.

Also, according to the "thesis", although a "material pope" does not have the supreme power of jurisdiction over the whole Church, nevertheless he has the right to designate cardinals, so that after his death they can elect not only a "material pope" but even "formal pope" as well.

**Here are some extracts from the "Explanation of thesis" and my brief comments on them following.**

**Argument 1:**

"The “thesis” of Bp. Guerard des Lauriers, as it has come to be called, is an explanation which respects the two demands of Catholic dogma: (1) that he who promulgates false doctrine, false worship, and evil disciplines cannot be the Roman Pontiff; (2) that there must be an uninterrupted line of legitimate successors of St. Peter from St. Peter himself to the Second Coming of Christ."

**Comment 1:**

The (1) is true. The (2) is true only for legitimate successors of St. Peter.

**Argument 2:**

"It is impossible that a public heretic be the Roman Pontiff."

**Comment 2:**

It is not only impossible for a public heretic to be the Roman Pontiff, but it is impossible for a public heretic to be elected to the Papacy. **“The election of an infidel, heretic, schismatic, or female would be invalid"** (**CANONICAL ELECTIONS**, Dissertation, SUBMITTED TO THE FACULTY OF THEOLOGY OF THE CATHOLIC UNIVERSITY OF AMERICA, IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE DOCTOR OF CANON LAW, By DANIEL M. GALLIHER, O. P., J. C. L., Catholic University of America, 1917, Nihil Obstat: +THOMAS J. SHAHAN, S. T. D., Censor Deputatus., Imprimatur: +M. CARD. GIBBONS, Archiepiscopus Baltimorensis., Approbatio Ordinis. Nihil Obstat: FR. JOSEPHUS KENNEDY, O. P., S. T. M., FR. AUGUSTINUS WALDRON, O. P., S. T. M, Imprimatur: FR. RAYMUNDUS MEAGHER, O. P., S. T. L., Prior Provincialis., The Rosary Press, Somerset, Ohio, 1917, p. 104-107).

**Argument 3:**

"There is such a thing as material succession. Material succession is to succeed to a position of power, without receiving the power."

**Comment 3:**

A Pope is elected not to succeed a position of power materially "without receiving the power", but to receive the fullness of the power formally. The conclave continues until a Catholic man, who is elected, accepts the election and receives the fullness of the Roman Pontiff's supreme power. A newly elected Roman Pontiff gives his first Apostolic Blessing Urbi et Orbi as legitimate successor of St. Peter who formally accepted the election and received the fullness of the Roman Pontiff's power. It is impossible that a newly elected Pope gives his first blessing as a "material successor" without receiving the power.

The Church has no teaching on the solely "material succession" of St. Peter's successors. The Vatican Council infallibly teaches on the fullness of the Roman Pontiff's supreme power and places under anathema anyone who says that the Roman Pontiff possesses **"not all the fullness of this supreme power"** (**THE DECREES OF THE VATICAN COUNCIL**, Edited WITH AN INTRODUCTION by the REV. VINCENT McNABB, O.P., NEW YORK, CINCINNATI, CHICAGO, BENZIGER BROTHERS, Printers to the Holy Apostolic See, 1907, Imprimi potest: FR LAURENTIUS SHAPCOTE, O.P., S.T.L., Prior Provincialis, Imprimi potest: +GULIELMUS, Episcopus Arindelensis, Vicarius Generalis, Westmonasterii, die 19 Oct. 1906, 4th Session of the Holy Ecumenical Vatican Council, First Dogmatic Constitution on the Church of Christ, On the Power and Nature of the Primacy of the Roman Pontiff, 1870, July 18, p. 39-42).

If for whatever reason the Cardinals elect a public heretic, such election will be invalid, and consequently, after the closure of the conclave, an invalidly elected person will be neither material nor formal St. Peter's successor; he will be not Pope at all.

**Argument 4:**

"He therefore who has been legally elected to the papacy receives whatever authority he is capable of, i.e., to which he does not posit an impediment."

**Comment 4:**

The General Vatican Council, A. D. 1870 – held at Rome under Pope Pius IX - infallibly teaches on the *whole plenitude* of the Roman Pontiff's supreme power and places under anathema anyone who says that the Roman Pontiff possesses not all the fullness of this supreme power:

"1831 *[CANON]* Si quis itaque dixerit, Romanum Pontificem habere tantummodo officium inspectionis vel directionis, non autem plenam et supremam potestatem iurisdictionis in universam Ecclesiam, non solum in rebus, quae ad fidem et mores, sed etiam in iis, quae ad disciplinam et regimen Ecclesiae per totum orbem diffusae pertinent; aut eum habere tantum potiores partes, non vero totam plenitudinem huius supremae potestatis; aut hanc eius potestatem non esse ordinariam et immediatam sive in omnes ac singulas ecclesias sive in omnes et singuios pastores et fideles: anathema sit." (**ENCHIRIDION SYMBOLORUM**, DEFINITIONUM ET DECLARATIONUM DE REBUS FIDEI ET MORUM, AUCTORE HENRICO DENZINGER, EDITIO UNDECIMA, QUAM PARAVIT CLEMENS BANNWART S. J., FRIBURGI BRISGOVIAE B. H E R D E R TYPOGRAPHUS EDITOR PONTIFICIUS, MCMXI, ARGENTORATI, BEROLINI, CAROLSRUHAE, MONACHII, VINDOBONAE, LONDINI BRITANNIAE, S. LUDOVICI AMERICAE, Exaten, die 11. mensis Decembris anno 1910, Ern. Thill S. J. Praep. Prov. Germ., Imprimatur Friburgi Brisgoviae, die 7 Februarii 1911, +Thomas, Archiepps, p. 487)
"1831 [Canon] If anyone thus speaks, that the Roman Pontiff has only the office of inspection or direction, but not the full and supreme power of jurisdiction over the universal Church, not only in things which pertain to faith and morals, but also in those which pertain to the discipline and government of the Church spread over the whole world; or, that he

possesses only the more important parts, but not the whole plenitude of this supreme power; or that this power of his is not ordinary and immediate, or over the churches altogether and individually, and over the pastors and the faithful altogether and individually: let him be anathema." (**THE SOURCES OF CATHOLIC DOGMA**, Translated by Roy J. Deferrari from the Thirtieth Edition of Henry Denzinger's Enchiridion Symbolorum, This translation was made from the thirtieth edition of Enchiridion Symbolorum, by Henry Denzinger, revised by Karl Rahner, S.J., published in 1954 by Herder & Co., Freiburg., Nihil Obstat: Dominic Hughes, O.P. Censor Deputatus, Imprimatur: +Patrick A. O'Boyle, Archbishop of Washington, April 25, 1955, p. 455)

He therefore who has been legally elected to the Papacy receives the whole plenitude of the Roman Pontiff's authority, and not "whatever authority he is capable of, i.e., to which he does not posit an impediment".

**Argument 5:**

"The Novus Ordo "popes" have material succession. I do not think that anyone would deny that the Novus Ordo "Popes" are at least in the same condition as Greek Schismatic bishops in Apostolic sees. The kernel of the question is whether nomination of Novus Ordites to the place of authority is legal and legitimate or not. Totalists would say that they are in no better condition than Greek schismatics, that is, they succeed materially, but without legitimate designation. Material-formalists say that they succeed materially, but with legal and legitimate designation. Both sides agree that they have no jurisdiction, and are, therefore, false popes."

**Comment 5:**

So called "totalists" (a term used for distinguishing of the "sedevacantists") don't say that the "*Novus Ordo* "Popes" are at least in the same condition as Greek Schismatic bishops in Apostolic sees". The "totalists" say that the *Novus Ordo* "popes" are false popes in the meaning that they are not popes at all. The Vatican II false popes have no jurisdiction not because they "succeed materially", but because being public and formal heretics, they are not popes at all.

If the "*Novus Ordo* "Popes" are at least in the same condition as Greek Schismatic bishops", then - according to the Council of Florence - they are not members of the Church because "anyone who breaks away, for instance, by heresy, no longer belongs to the Church in spite of his baptism":

"Anyone who breaks away, for instance, by heresy, no longer belongs to the Church in spite of his baptism, though he is not thereby freed from his obligations to the Church. Neither heathens, Jews, heretics, nor schismatics are members of the Church (Council of Florence)" (**The Catechism Explained**, From the original of Rev. Francis Spirago, Professor of Theology, Edited by Rev. Richard F. Clarke, S.J. New York, Cincinnati, Chicago: BENZIGER BROTHERS, Printers to the Holy Apostolic See, 1899. Nihil Obstat: Thos. L. Kinkead, Censor Librorum, Imprimatur: + MICHAEL AUGUSTINE, Archbishop of New York, New York, August 8, 1899, p. 228)

Therefore, not being members of the Church, no Greek schismatic bishops have any right to be elected to the place of authority in the Catholic Church.

Also, condition of Greek Schismatic bishops in Apostolic sees is illegitimate:

"An Apostolic see is any see founded by an Apostle and having the authority of its founder; the Apostolic See is the seat of authority in the Roman Church, continuing the Apostolic functions of Peter, the chief of the Apostles. Heresy and barbarian violence swept away all the particular Churches which could lay claim to an Apostolic see" (**THE CATHOLIC**

**ENCYCLOPEDIA**, AN INTERNATIONAL WORK OF REFERENCE, ON THE CONSTITUTION, DOCTRINE, DISCIPLINE AND HISTORY OF THE CATHOLIC CHURCH, EDITED BY CHARLES G. HERBERMANN, Ph.D., LL.D., EDWARD A. PACE, Ph.D., D.D., CONDE B. PALLEN, Ph.D., LL.D., THOMAS J. SHAHAN, D.D., JOHN J. WYNNE, S.J., ASSISTED BY NUMEROUS COLLABORATORS, IN FIFTEEN VOLUMES, VOLUME I, p. 640, New York ROBERT APPLETON COMPANY, Imprimatur: +JOHN M. FARLEY, ARCHBISHOP OF NEW YORK. 1907).

The Greek Church lost Apostolic succession which must be both *material* and *formal*, since in tracing the mission of the Church back to the Apostles no *lacuna* can be allowed; any break in this succession destroys Apostolicity, because the break means the *beginning of a new series* which is *not Apostolic*:

"Apostolicity of mission means that the Church is one moral body, possessing the mission entrusted by Jesus Christ to the Apostles, and transmitted through them and their lawful successors in an unbroken chain to the present representatives of Christ upon earth. This authoritative transmission of power in the Church constitutes Apostolic succession. This Apostolic succession must be both material and formal; the material consisting in the actual succession in the Church, through a series of persons from the Apostolic age to the present; the formal adding the element of authority in the transmission of power. It consists in the legitimate transmission of the ministerial power conferred by Christ upon His Apostles. No one can give a power which he does not possess. Hence in tracing the mission of the Church back to the Apostles, no lacuna can be allowed, no new mission can arise; but the mission conferred by Christ must pass from generation to generation through an uninterrupted lawful succession. The Apostles received it from Christ and gave it in turn to those legitimately appointed by them, and these again selected others to continue the work of the ministry. Any break in this succession destroys Apostolicity, because the break means the beginning of a new series which is not Apostolic." (**THE CATHOLIC ENCYCLOPEDIA**, VOLUME I, p. 648)

"Regarding the Greek Church, it is sufficient to note that it lost Apostolic succession by withdrawing from the jurisdiction of the lawful successors of St. Peter in the See of Rome." (**THE CATHOLIC ENCYCLOPEDIA**, VOLUME I, p. 649)

**Argument 6:**

"**II. There is a matter and form in authority.** The matter of authority is the person who is legally and legitimately selected to receive the authority. The form of authority is the power, the jurisdiction to rule. So on the first Tuesday of November, the new President of the United States is legally and legitimately selected, but he has no power. He is not the President. On January 20th, he becomes the President, since on that day he receives the power. From November to January, he is materially the President, since he is officially designated. In January, he is formally the President."

**Comment 6:**

A formal ***public*** heretic cannot be the "matter" of authority of the Roman Pontiff; he cannot be legally and legitimately selected to receive the authority of the Roman Pontiff (see Comment 9).

Also, the presidential electoral system is *unknown* to the Catholic Church.

A president-elect is prevented from exercising the power during three months after election, because a previous President is still formally the President during that time.

Unlike Presidential election, Papal election is held only after death, or canonical loss of office, or abdication of a previous Pope.

When a pope-elect accepts the election and reveals his Papal name, he *immediately* receives the *whole plentitude of the supreme power* of the Roman Pontiff. This process is completed during the conclave, not three months or twenty years afterwards.

**Argument 7:**

"So it is possible that someone could enjoy a legal status which does not reflect the reality of what he is. Usually the law is slow to recognize the reality. Nestorius, for example, was a public heretic in 428, but was not legally declared a heretic and legally deposed from his see until 431. Luther was a public heretic in 1517, but was not excommunicated legally until 1521. In both cases these heretics *in fact* ceased to be Catholics when they published their heresies, but remained *legally* Catholics until their *legal* separation from the Church by the Church authorities.
The reason for this twofold and sometimes conflicting standard is that society — any society, including the Church — is not a mob."

**Comment 7:**

Nestorius and Luther separated from the Church *ipso facto* when they published their heresies, but the Church pronounced *condemnatory sentences*. Nestorius removed from his see, and his heretical teachings were officially anathematized by the General Council of Ephesus 431. Luther was excommunicated by Pope Leo X on 3 January 1521 by the bull "Decet Romanum Pontificem".

Also, I don't think that any Catholic can easily believe that the Church could elect the public heretics as "material popes". I don't believe that the Church could elect Luther in order he had some "material" control over the Church, for example "to appoint electors to the papacy". If this happened, then one would say: **"I had a nightmare that Luther was elected a material pope"**, and then the *Novus Ordo* would have been launched 500 years ago.

Also, although any civil society sometimes is ruled by mob (ὀχλοκρατία), and the Vatican II "material popes" want the Church to be ruled by mob too, the Church, however, has never been a mob.

**Argument 8:**

"In the same way, the person who posits an obstacle to the grace of the Sacrament of Confirmation nonetheless exteriorly receives the sacrament. If the pope-elect should remove the obstacle to the flow of authority, he would become the pope, just as he who confesses his sins with true sorrow then receives the effect of the Sacrament of Confirmation."

**Comment 8:**

Although the Papacy was instituted by God, it is not a *Sacrament*, and election of the Roman Pontiff is not a *sacramental action* as well.

**Moral Theology** teaches about the reviviscence of the Sacraments as follows:

"Should one recover the proper dispositions after receiving a Sacrament fruitlessly, sometimes the Sacrament ***revives,*** i.e., its corresponding graces are subsequently conferred.

Reviviscence is certain in case of Baptism. As to Confirmation, Holy Orders, Extreme Unction and Matrimony it is highly probable. In the case of the Holy Eucharist it is probable as long as the Sacred Species remain present; while it is questionable regarding penance. For the reviviscence of a Sacrament, that ***disposition*** is in general necessary which is required for its valid and licit reception" (**Moral Theology**, by Rev. Heribert Jone, O.F.M. CAP., J.C.D., by Rev. Urban Adelman, O.F.M. CAP., J.C.D., The Mercier Press Limited, Cork, Ireland, Nihil Obstat: PIUS KAELIN, O.F.M. CAP, Censor Deputatus, Imprimi Potest: VICTOR GREEN, O.F.V. CAP., Provincial, July 2, 1955, Nihil Obstat: RICHARD GINDER, S.T.I., Censor Librorum, Imprimatur: JOHN FRANCIS DEARDEN, D.D., Bishop of Pittsburg, August 15, 1955, Printed in the United states of America, p. 310-311)

The reviviscence does not work in case of an invalid election of a notorious public heretic. Such a person must remove the obstacle by abjuration of heresy *before* the election, not *afterwards*.

Also, the meaning of the term "pope-elect" in the mind of the Church is not the same as "material-formalists" applying it to a formal heretic, who according to the "thesis", plays the role of a "material pope". The Church applies the term "pope-elect" only to a candidate who is known as a true Catholic.

DANIEL M. GALLIHER, O. P., J. C. L., explaining the manner of Electing a Sovereign Pontiff according to the Constitution "Vacante Sede Apostolica", published by Pope St. Pius X on December 25, 1904, applies the terms "pope-elect" and "newly elected pontiff" to a candidate who is known to the electors as true Catholic, not a public heretic:

"When a candidate receives exactly two-thirds of all the votes - as did Benedict XV – the ballot of the *pope-elect*, distinguishable, like all the others, by a text of Scripture written on an outside fold, is opened to make sure that he did not vote for himself, for to ensure election a candidate must receive a two-thirds vote exclusive of his own. If a candidate received the two-thirds vote, the cardinal dean approaches the *newly elected pontiff* and asks him whether he will accept the election and by what name he wishes to be known. If he accepts, all the cardinals arise, and the canopies of all the chairs are lowered, except that of the pope, who is conducted behind the altar where he is clothed in the papal garments." (**CANONICAL ELECTIONS**, Dissertation, SUBMITTED TO THE FACULTY OF THEOLOGY OF THE CATHOLIC UNIVERSITY OF AMERICA, IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE DOCTOR OF CANON LAW, By DANIEL M. GALLIHER, O. P., J. C. L., Catholic University of America, 1917, Nihil Obstat: +THOMAS J. SHAHAN, S. T. D., Censor Deputatus., Imprimatur: +M. CARD. GIBBONS, Archiepiscopus Baltimorensis., Approbatio Ordinis. Nihil Obstat: FR. JOSEPHUS KENNEDY, O. P., S. T. M., FR. AUGUSTINUS WALDRON, O. P., S. T. M, Imprimatur: FR. RAYMUNDUS MEAGHER, O. P., S. T. L., Prior Provincialis., The Rosary Press, Somerset, Ohio, 1917, p. 106).

**Argument 9:**

"**Q. How can we have real cardinals anyway, if Ratzinger is not the pope? Wouldn't they be phony cardinals?**
A. They may be phony cardinals, but they are not phony electors. Ratzinger has the authority to appoint electors to the papacy for the same reason that the cardinals themselves have the power to elect. All of this pertains to the order of designation, and not to the order of jurisdiction. But it is the power of jurisdiction (power to rule) which makes a pope a pope, and not the power of designation. The thesis maintains that Novus Ordo retains the power to designate people to receive the power of jurisdiction in the Church."

**Comment 9:**

Phony cardinals cannot be electors at all. Phony cardinals of the Vatican II church are guilty of public heresy and apostasy before the law, have legal censure upon them (loss of office because of "a fide catholica publice defecerit" - Canon 188.4 and Canon 2314, 1) and,

therefore, are incapable of electing validly anyone to the Papacy.

A public heretic has no authority to appoint electors to the Papacy for the same reason that the phony cardinals themselves have no power to elect. Being a public heretic and not having the power of jurisdiction over the Church, he does not have power to designate people to receive the power of jurisdiction in the Church, because the power of designation is an integral part of the power of jurisdiction.

Those ***matters*** and ***acts*** fall **directly** under **ecclesiastical jurisdictions** which are **essentially spiritual**:

"NATURE AND OBJECT OF ECCLESIASTICAL JURISDICTION.
204. What objects or things fall under ecclesiastical jurisdiction?
Some things come directly within the reach or compass of the Church's authority, others but indirectly. [(50)]
1. Now, those matters and acts fall directly under ecclesiastical jurisdiction which are essentially spiritual. But how are temporal things distinguished from spiritual? Certainly not because the former are corporeal, visible, or external, while the latter are invisible or immaterial; otherwise, sacraments, being visible signs, would have to be accounted [(51)] temporal objects. Spiritual things, therefore, are distinguished from temporal by reason of their respective ends. Hence, those matters are spiritual [(52)] which have an exclusively spiritual [(53)] end - namely, the salvation of the soul - even though they be of a corporal structure."

[(50)] Cfr. Craisson, Man., n. 26.
[(51)] Phillips, vol. ii., p. 534.
[(52)] Ib., p. 536.
[(53)] Soglia, vol. i., p. 320.

(**ELEMENTS OF ECCLESIASTICAL LAW** , COMPILED WITH REFERENCE TO THE SYLLABUS, THE "CONST. APOSTOLICAE SEDIS" OF POPE PIUS IX, THE COUNCIL OF THE VATICAN AND THE LATEST DECISIONS OF THE ROMAN CONGREGATIONS, BY REV. S. B. SMITH. D.D., FORMERLY PROFESSOR OF CANON LAW, AUTHOR OF "NOTES," etc., etc., FOURTH EDITION, REVISED ACCORDING TO THE ANIMADVERSIONS OF THE ROMAN CONSULTORS APPOINTED BY THE CARDINAL PREFECT OF THE PROPAGANDA, BOOK I, NEW YORK, CINCINNATI, ST. LOUIS, AND EINSIEDELN: BENZIGER BROTHERS, PRINTERS TO THE HOLY APOSTOLIC SEE, 1881, Nihil Obstat: Rev. S. G. MESSMER, S.T.P., Censor Deputatus, Imprimatur: JOANNES CARD. McCLOSKEY, Archiepiscopus Neo-Eboracensis, Datum Neo-Eboraci, Die 25 Martii, 1877, p. 89, 90)

Hence a public heretic does not have power to designate people to receive the power of jurisdiction in the Church, since this act has a **spiritual end** - namely, the salvation of the soul - and, therefore, falls **directly** under **ecclesiastical jurisdictions**.

**Argument 10:**

"So Ratzinger is not guilty of heresy or apostasy before the law, has no legal censure upon him, and is therefore capable of receiving validly a legal election to the papacy. Therefore he is not the pope formally - that is, in fact, - but he is the pope materially - that is, he is in possession of a valid election."

**Comment 10:**

This argument could be a good example of a self-contradictory statement. Based on this statement, any Novus Ordo follower can tell you: "Keep your "material pope" opinions to yourself. If Ratzinger is not guilty of heresy or apostasy before the law, has no legal censure upon him, and is capable of receiving validly a legal election to the papacy, you must agree that he is the pope formally, and therefore, you must obey him."

According to **Canon Law** a *fixed penalty* (no room is left for doubting what is meant) latae

sentantiae *excommunication ipso facto*, *per se* takes effect immediately, *per se* requires not even a *declaratory sentence,* but the *bonum publicum (common good)* demands such a sentence in the case of clergymen. Also, no canonical warning or admonition is required:

"A *subdivision* of penalties is that based upon the measure and mode of infliction, as per can. 2217.
I. A fixed penalty is one so clearly determined by law or precept that no room is left for doubting what is meant. Thus, if the law says: "they incur excommunication," "are deprived of office," etc., this and no other penalty must be understood."
"A distinction of the ecclesiastical law which has been made a target of attacks against the Church is that between penalties *latae* and *ferendae sententiae*.
3. A fixed penalty *latae sententiae* as well as ferendae sententiae may be established by law (a iure)."
"Paraghraph 2 of can. 2217 rules that the penalty must always be understood to be *ferendae sententiae,* unless *ipso iure,* or *ipso facto,* or similar terms are used. For instance, can. 2315: habeatur tanquam haereticus, haereticorum poenis obnoxious."
"APOSTASY, HERESY, AND SCHISM. Can. 2314.
Paragraph I. All apostates from the Christian faith and all heretics and schismatics:
1. Incur excommunication *ipso facto*, and
2. Unless they repent, *shall be deprived* of any benefice, dignity, pension or other charge which they may hold in the Church, and be declared *infamous;* clerics, after repeated warning, shall be deposed;
3. If apostates, heretics or schismatics have joined a non-Catholic sect, or publicly professed themselves members thereof, they are by this very fact *(ipso facto)* infamous; clerics, after having been warned without result, must be degraded and their offices thereby become vacant."
"a) The *censure inflicted is excommunication incurred ipso facto,* which *per se* requires not even a declaratory sentence. Only if, in the prudent judgment of the superior, the public welfare should require such a sentence, it must be pronounced. The *bonum publicum* certainly demands it in the case of clergymen. Note that the term *moniti* (Par. I, n. 2) does not refer to the incurring of the censure. Consequently, no canonical warning or admonition is required." (**A COMMENTARY ON THE NEW CODE OF CANON LAW**, By THE REV. P. CHAS AUGUSTINE, O.S.B., D.D., Professor of Canon Law, VOLUME VIII, BOOK V, Penal Code (Can. 2195-2414) with complete index, W. E. BLAKE & SON, LIMITED, CATHOLIC CHURCH SUPPLIES 123 CHURCH ST. TORONTO, CANADA, 1922, NIHIL OBSTAT: Sti. Ludovici, die 23. Aug. 1922, F. G. Holweck, Censor Librorum, IMPRIMATUR: Sti. Ludovici, die 25. Aug. 1922, +Joannes J. Glennon, Archiepiscopus Sti. Ludovici. p. 72, 73, 275, 276, 278, 279)

Also **THE CATHOLIC ENCYCLOPEDIA** says this:

"(3) *Latae and Ferendae Sententiae* - Excommunication, especially *a jure,* is either *latae* or *ferendae sententiae*. The first is incurred as soon as the offence is committed and by reason of the offence itself *(eo ipso)* without intervention of any ecclesiastical judge; it is recognized in the terms used by the legislator, for instance: "the culprit will be excommunicated at once, by the fact itself *[statim ipso facto]*". The second is indeed foreseen by the law as a penalty, but is inflicted on the culprit only by a judicial sentence; in other words, the delinquent is rather threatened than visited with the penalty, and incurs it only when the judge has summoned him before his tribunal, declared him guilty, and punished him according to the terms of the law. It is recognized when the law contains these or similar words: "under pain of excommunication"; "the culprit will be excommunicated"." (**THE CATHOLIC ENCYCLOPEDIA**, AN INTERNATIONAL WORK OF REFERENCE, ON THE CONSTITUTION, DOCTRINE, DISCIPLINE AND HISTORY OF THE CATHOLIC CHURCH, EDITED BY CHARLES G. HERBERMANN, Ph.D., LL.D., EDWARD A. PACE, Ph.D., D.D., CONDE B. PALLEN, Ph.D., LL.D., THOMAS J. SHAHAN, D.D., JOHN J. WYNNE, S.J., ASSISTED BY NUMEROUS COLLABORATORS, IN FIFTEEN VOLUMES, VOLUME V, p. 680, New York ROBERT APPLETON COMPANY, Nihil Obstat: May 1, 1909, REMY LAFOET, CENSOR, Imprimatur: +JOHN M. FARLEY, ARCHBISHOP OF NEW YORK)

FR. FRANCIS EDWARD HYLAND says:

"Canon 2232, 1, states that a *latae sententiae* penalty, whether medicinal or vindictive, *ipso* facto binds the delinquent who is conscious of the delict in both forums; before a declaratory sentence, however, the delinquent is excused from observing the penalty whenever he cannot observe it without infamy, and no one can exact the observance of the penalty in the external form, unless the delict is notorious. A *latae sententiae* penalty is one that is attached to a law or precept in such a manner that it is incurred *ipso facto* by violating the law or precept (Can. 2217, 1, n. 2). Consequently, such a penalty, whether medicinal or vindictive, *ipso facto* binds the delinquent who is conscious of the delict in both forums. Since the penalty is incurred by the very commission of the delict, *per se* it takes effect immediately; *per se* the delinquent is obliged immediately upon the commission of the delict to observe the penalty in the external as well as in the internal forum; *per se* the intervention of a superior is not required in order that the penalty have its effect." p.48
"No one who has incurred a *latae sententiae* penalty is obliged to observe it, unless at least one of the following conditions is verified: (1) unless a declaratory sentence has been issued; (2) unless the delict is notorious; (3) unless the delinquent can observe the penalty without loss of reputation." p. 49
"A declaratory sentence has place only in *latae sententiae* penalties; it is a sentence which officially proclaims that one has committed a delict and consequently has incurred the penalty attached to the commission of the delict. Since such a sentence has place only in *latae sententiae* penalties, that is, penalties which are incurred *ipso facto* by the commission of the delict, it is clear that it does not inflict or impose a penalty; it merely makes manifest the fact that a penalty has already been incurred." p. 50 (**EXCOMMUNICATION** ITS NATURE, HISTORICAL DEVELOPMENT AND EFFECTS, A DISSERTATION Submitted to the Faculty of Canon Law of the Catholic University of America in partial fulfilment of the requirements for the Degree of DOCTOR OF CANON LAW, by FRANCIS EDWARD HYLAND, J. C. L. Priest of the Archdiocese of Philadelphia, Catholic University of America, Washington, D. C. 1928, Nihil Obstat: + Thomas J. Shahan, S. T. D., J. U. L., Censor Deputatus, Washingtonii, D. C, die XV Maii, 1928. Imprimatur: + D. Card. Dougherty, Archiepiscopus Philadelphiensis, Philadelphiae, die XXII Maii, 1928. p. 48, 49, 50)

As you can see, explaining Can. 2217, 2 Rev. P. Chas Augustine wrote this: "if the law says: "they incur excommunication," "are deprived of office," etc., this and no other penalty must be understood."

Also, while the Canon Law says that the *common good* certainly demands a *declaratory sentence* in the case of clergymen, during Sede Vacante such a sentence cannot be pronounced over a public heretic. Nevertheless, based on Can. 2314, 1 we have the right to say that he incurred excommunication ipso facto as a public heretic.

**Note** that a *declaratory sentence* does not inflict or impose a penalty; it merely makes manifest the fact that a penalty has already been incurred.

Also there are some quotations from **Moral Theology**:

"**431.** Chapter II
CENCURES LATAE SENTENTIAE
*Artile I*
***Individual Excommunications***
**432. – II** An excommunication ***speciali modo*** reserved to the Holy See is incurred by:
1. ***Every apostate, heretic or schismatic*** (C. 2314).
**434.** -
**9.** ***Whoever usurps or retains*** for himself property or rights of the Roman Church (C. 2345).

**10.** ***Whoever fabricates or falsifies writings*** of the Apostolic See, or knowingly uses such (C. 2360).
**12.** ***Whoever usurps an ecclesiastical office, benefice or dignity,*** or permits himself to be unlawfully placed in, or who retains any of the foregoing.
**13.** ***Whoever conspires against legitimate ecclesiastical authority*** or in any way strives to undermine it.
The censure is incurred also by those who in any way, directly or indirectly, participate in the delicts mentioned in 12 and 13 (*Sacred Congregation of the Council,* June 29, 1950)." (**Moral Theology**, by Rev. Heribert Jone, O.F.M. CAP., J.C.D., by Rev. Urban Adelman, O.F.M. CAP., J.C.D., The Mercier Press Limited, Cork, Ireland, Nihil Obstat: PIUS KAELIN, O.F.M. CAP, Censor Deputatus, Imprimi Potest: VICTOR GREEN, O.F.V. CAP., Provincial, July 2, 1955, Nihil Obstat: RICHARD GINDER, S.T.I., Censor Librorum, Imprimatur: JOHN FRANCIS DEARDEN, D.D., Bishop of Pittsburg, August 15, 1955, Printed in the United states of America, p. 297, 299)

Consequently, from the Canon Law and Moral Theology we know that a public heretic was excommunicated by the penalty *Latae Sententiae* which is incurred as soon as the offence is committed and by reason of the offence itself *(eo ipso)* without intervention of any ecclesiastical judge, and he is bound to observe the penalty before a *declaratory sentence,* because his delict is *notorious*.

"God will take care of that" **is** the Sacred Theology of St. Peter, the Prince of the Apostles and the very first Pope. His first Epistle contains much doctrine concerning Faith, Hope, and Charity, with diverse instructions to all persons of what state or condition so ever. Therefore, **"Casting all your care upon Him, for He hath care of you"** (THE FIRST EPISTLE OF ST. PETER THE APOSTLE 5:7) **is** the Sacred Theology.

Unlike "God will take care of that", the "material pope" thesis **is not** Sacred Theology. A public formal heretic who is outside of the Church is capable not to continue the line of St. Peter's successors materially, but to begin or continue a new line of anti-successors.

Regarding the way to solve the problem of the continuity of the hierarchy founded upon St. Peter, Rev. Peter A. Baart, S.T.L., wrote in his book **"The Roman Court"** as follows:

If in the course of the election a considerable number of cardinals should withdraw from the conclave refusing to participate in the election, the right of choosing the Pontiff would remain with the cardinals in conclave, even though but two, yea, even though but one were left. Likewise if all the cardinals but one should die, he would have the right of electing the Pontiff; but he could not choose himself. If all the cardinals should die before the election of a Sovereign Pontiff, it is disputed who would have the right to elect. Some say an oecumenical council should elect, but the more common and safe opinion is that the election would still pertain to the Roman clergy, that is, to the canons of the Lateran basilica, the cathedral of the Pope. (**The Roman Court**, by the Reverend Peter A. Baart, S. T. L., Author of "Orphans and Orphan Asylums," and "Episcopal Claims Disproved" FR. PUSTET, Printer to the Holy See and the S. Congregation of Rites, FR. PUSTET & CO., NEW YORK AND CINCINNATI. Nihil Obstat: Carolus O'Reilly, S. T. D., Censor Deputatus. Imprimatur: Joannes S. Foley, Episcopus Detroitensis. Die 25, m. Septembris, 1895, p. 59-61, 66, 70-71)

Also, people often ask the following question:

**"Was Bp. Guerard des Lauriers a heretic, and is his thesis heretical?**

The **Canon Law** defines heretics as follows:

**Canon 1325. 2** "defines three classes of Catholics who have suffered "shipwreck of the faith". The first class is that of *heretics* who, having been baptized, retain the name of Christians, but obstinately deny or doubt some of the truths that must be believed by Divine

or Catholic Faith." (**A COMMENTARY ON THE NEW CODE OF CANON LAW**, By THE REV. P. CHAS. AUGUSTINE, O.S.B., D.D., Professor of Canon Law, VOLUME VI, Administrative Law (Can. 1154-1551), B. HERDER BOOK CO. 17 SOUTH BROADWAY, ST. Louis, Mo. AND 68, GREAT RUSSELL ST., LONDON, W. C., 1921, NIHIL OBSTAT: Sti. Ludovici, die 18. Nov. 1920, F. G. Holweck, Censor Librorum, IMPRIMATUR: Sti. Ludovici, die 22. Nov. 1920, +Joannes J. Glennon, Archiepiscopus Sti. Ludovici. p. 334)

Bp. Guerard des Lauriers neither denied nor doubted the truths revealed by God and proposed by the Church for belief. He neither denied nor doubted the truth that the Papacy is Divine Institution. Therefore, he was not a heretic.

He only expressed his private opinion that a ***public*** formal heretic, a member of the Vatican II church - who incurred excommunication *ipso facto,* but a *declaratory sentence* was not pronounced by any ecclesiastical judge - is capable of receiving validly a legal election to the papacy. Although his opinion is false, it is not heretical.

However the "thesis" is quite questionable because it proposes to achieve a *good end* (election to the Papacy) by means of a *bad action* (election of a ***public*** heretic).

According to **Moral Theology** <u>the end does not justify the means</u>:

"A good intention certainly cannot make a bad action good. It is not lawful to tell a lie even to save another's life, according to the teaching of Innocent III. Evil must not be done that good may come of it. This is the teaching of Holy Scripture and of the Catholic Church, nor have Jesuits any other doctrine different from that of the Church. Father Dasbach promised to give anyone two thousand florins who would prove in open court that the Jesuits had ever taught that the end justifies the means. Count Paul von Hoensbroech undertook to do so, but he failed in his suit when it was tried at Cologne in the spring of 1905." (**A MANUAL OF MORAL THEOLOGY**, For English Speaking Countries, By REV. THOMAS SLATER, SJ., VOL I., FIFTH AND REVISED EDITION, LONDON, BURNS OATES & WASHBOURNE LTD., PUBLISHERS TO THE HOLY SEE, 1925, NIHIL OBSTAT: H. DAVIS, SJ., IMPRIMI POTEST: GULIELMUS BODKIN, SJ., NIHIL OBSTAT: J. R. McKEE, C.O., Censor deputatus, MPRIMATUR: EDM. CAN. SURMONT, Vicarius generalis., WESTMONASTERII, Die 1 Decembris, 1924, p. 24-25)

"A *good motive* imparts additional moral goodness to a good act; but it never takes away the badness from an evil act; therefore, the end does not justify the means." (**Moral Theology**, by Rev. Heribert Jone, O.F.M. CAP., J.C.D., by Rev. Urban Adelman, O.F.M. CAP., J.C.D., The Mercier Press Limited, Cork, Ireland, Nihil Obstat: PIUS KAELIN, O.F.M. CAP, Censor Deputatus, Imprimi Potest: VICTOR GREEN, O.F.V. CAP., Provincial, July 2, 1955, Nihil Obstat: RICHARD GINDER, S.T.I., Censor Librorum, Imprimatur: JOHN FRANCIS DEARDEN, D.D., Bishop of Pittsburg, August 15, 1955, Printed in the United states of America, p. 17)

**Conclusion:**

(See in the **"Comments on the Material Pope Thesis. Second Part."**)

*Fr. V*